



Shaikh Muslihu d din Sa di Shirazi
 by a Persian artist from a picture in the Haftan
 B t of Tak L Ka n *Khas* n 1775 79

THE BÚSTAN

BY

SHAIKH 'MUSLIHU-D-DIN SA'DI
SHIRÁZI,

TRANSLATED FOR THE FIRST TIME INTO PROSE,

WITH

EXPLANATORY NOTES AND INDEX,

BY

CAPTAIN H. WILBERFORCE CLARKE, R.E.

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TO

Margaret Warren,

THIS WORK IS INSCRIBED

AS A TOKEN OF HEARTY AFFECTION,

AND AS A TRIBUTE TO HER UNVARYING KINDNESS DURING

HIS CHILDHOOD, BOYHOOD, AND MANHOOD,

BY HER NEPHEW,

THE TRANSLATOR

PREFACE BY THE TRANSLATOR

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THE Reader's attention is invited to the following points in this translation of the *Bustan* of Shukh Mushih d din Sadi of Shiraz

- a The couplets are numbered rendering reference easy
- b Each line of the translation agrees with the corresponding line in the original Persian text the two lines forming a couplet are *not* run into each other
- c A full index to the discourses is given
- d Foot notes give information as to the couplets of the *Bustan* which are omitted in the *Ikd i manzûm* while the index shows the stories of the *Ikd i manzûm* which are omitted in the examination for High Proficiency in Persian *

The Persian texts of the *Bustan* differ greatly. The Persian text of this translation is that which was brought out, under the auspices of the Oriental Society of Germany, by Charles M. Graf, at Vienna in 1858.

The student, as he reads, should number the couplets of his Persian text, so as to make them accord with those of this translation. Much trouble in making references will thus be saved.

The *Bustan*, as a whole or in part is required for the—

High Proficiency	}	Examinations in Persian, in India
Higher Standard		
Degree of Honour		

* The *Ikd i manzûm* in this work consists of selections from the *Bustan* only.

The original is in Persian verse. This translation is in prose. In this I have but pursued the course which Mr Wollaston has followed in rendering the verses of the *Anvar-i Suhaili*. To render the *Bûstân* in verse, one should be a poet, at least equal in power to the author. Even then it would be well nigh impossible to clothe the *Bûstân* in such an English dress as would truly convey its beauties. Moreover, if such a translation could be prepared,—no matter how beautiful it might be in execution,—it would be of little advantage to the student. That which is now offered is so literal and so annotated as to encourage the hope that it may in a great measure relieve the student from the labour of consulting a dictionary.

The following table shows the work done in this translation.

Number of	In Introduction	In Chapter										Grand Total
		1	2	3	4	5	6	7	8	9	10	
couplets	190	971	518	361	527	202	174	438	273	330	112	4099
Discourses	4	33	27	28	30	17	15	33	16	24	6	233

"When one couplet out of a thousand is pleasing to thee
In the name of manliness' restrain thy hand from criticism
"Bûstân," Introduction, couplet 124

H. WILBERFORCE CLARKE.

Captain, R.E.

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NO. 1 ON THE FRONTISPICE

THE Frontispiece is a portrait of Shāh Muḥammad Shāh Sādi Shirāzi by a Persian artist from a picture in the Haftān built by Vakil Karim Khān in 1775-79.

The Haftān near Shirāz is an enclosure 33 by 110 yards containing the graves of seven dervishes whose names are unknown and an imārat or edifice in which are two oil portraits—one of Sādi half life size over the door on the west side and the other of Hafiz in a niche over the door on the east side.

The bowl in Sa'd's land is called 'kashkul' or alms bowl.

For a full description of this picture see Vol. I of Bunney's *Travels in Persia*.

Through the kindness of Mr J. J. Falke of the Persian Telegraph Department this copy of the picture was obtained for this work.

ERRATUM

Page 325 l. 1 r. Fro. wī t. te. ct. s. l. l. r. read Fro. which l. ullay on the. l. on el. r.

THE BUSTAN

• OF •

OUR LORD SA'DI.

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE !

INTRODUCTION

1 In the name of the Lord life-creating !
The Wise One speech-creating within the tongue !

The Lord, the giver, hand-seizing !
Merciful, sin-forgiving, excuse-accepting !

A King such that whosoever turned away his head from
His door
Found not any respect at the doors to which he went,

The heads of kings, neck-exalting,
(Are), at His court, on the ground of supplication.

He does not instantly seize the froward ;
He does not drive away, with violence, those excuse-
bringing

' Sar az dar táftan ' signifies to be disobedient.

' Azize ' signifies a king, it is applied to God.

And, though He becomes angry at bad conduct,
When thou didst return, He cancelled the past circumstance
(in the book of sins)

The two worlds (this and the next) are (like) a drop in
the sea of His knowledge,
He sees a crime, but in mercy covers it with a screen.

If a person seeks a quarrel with his father,
Doubtless, the father becomes very angry

And, if a relation be not satisfied with a relation (on
account of bad conduct),
He drives him from before him, like strangers

10 And if the clever slave is not of use,
The master holds him not dear,

And, if thou art not kind to friends,
The friend will fly from thee to the distance of a league

And if a soldier abandons service,
The king army-leading becomes quit of him

But, the Lord of high and low (God),
Shuts not the door of food on anyone, on account of his
sin

The embroidered leather surface of the earth is His common
table;
At this open table, whether enemy (infidel), or friend
(the faithful)—what matter?

14 "Adhīm" is a sweet-smelling grained and coloured skin, which
sometimes called "salhīyān." Kings and Amīrs spread this skin, and
eat food from off it. God most High having made the "adhīm" of the
earth the treasure-chest of his creatures, all the people eat off it.

"Khawān i vaḡhmā" is the tray of food which liberal people spread
and to which they invite the poor

- 15 And if He had hastened against one tyranny practising,
Who would have obtained safety from the hand of His
violence?

His nature (is) free from suspicion of opposition and simi-
litude,
His kingdom independent of the devotion of jinn and
mankind

The servant of His order everything and person
The son of Adam, and fowl, and ant, and fly

He spreads so wide a tray of liberality,
That tho Simurgh (in the mountains of) Káf (the Caucasus)
enjoys a portion

Grace and liberality diffusing, and work executing,
Because Ho is the Possessor of Creation and Knower
of secrets

- 20 Grandeur and egotism are proper for Him,
Whose kingdom is ancient and nature independent

Ho places the crown of fortune on the head of one,
He brings another from a throne to the dust

This one (his) the cap of Good Fortune on his head,
That one the blanket of Mis fortune on his body

- 15 The first line may also be rendered —

And if he had hastened in the way of tyranny

- 16 The nature of God is free from the evil imputation of similitude and
of being of the same nature made by those opposed to His commands

- 18 Simurgh is a rare fabulous bird sometimes called "ankh"

- 22 Gilme is a 'postin which is a cloth made of the hair of the goat
and sheep

He makes a fire, a rose-garden, for Ibráhím;
 He takes a crowd, from the waters of the Nil, to the fire
 (of Hell)

If *that* (making the fire a rose garden)—it is the written
 order of His beneficence,

And, if *this* (the destruction of Far'un in the Nil)—it is
 the sign manual of His order

25 Behind the screen He sees bad acts
 By His own favour, He covers them with a veil

If, with threatening, He draws forth the sharp sword of
 Command,
 The Cherubim will remain deaf and dumb

And if, from the tray of Liberality, He gives victuals to be
 carried home,
 'Azázíl (i.e. Satan) will say, "I may carry away a good
 portion"

At the Court of His grace and greatness,
 The Great Ones have put greatness out of their heads

In mercy, near to those who are distressed.
 A hearer of the prayer of those supplication-making.

30 Concerning circumstances not yet come to pass, His know-
 ledge penetrating;
 As to secrets unspoken, His grace informed

By power, the Guardian of high (sky) and low (earth),
 The Lord of the Court of the day of reckoning (Judgment-
 day)

23 'Khalíl,' meaning "the friend of God," is one of the titles of Ibráhím
 Nimrud threw Ibráhím into the fire, but God made the fire a rose
 garden for Ibráhím's sake so that his auspicious body received no hurt
 'Guroke' refers to Far'un and his host, who were drowned in the
 waters of the Nile. God sent them to Hell

31 "Hasib" is written for "his'ib" for poetry sake

The back of a person is not free from obedience to Him
(it must bend) ;

On His word, there is not room for the finger of a person
(in slander)

The ancient doer of good, good-approving ;
With the reed of Destiny, in the womb, picture-painting.

From the east to the west, the moon and sun,
He put into motion ; and spread the firmament on the
water

- 20 The earth, from distress of earthquake, became stupefied ;
On its skirt, He drove down a mountain as a nail

He gives to the seed of man, a form like a parí,
Who has made a punting on the water ?

He places the ruby and turquoise, in the back-bone (middle)
of the rock ;
The red rose, on the branch of green colour

From the cloud, He casts a drop towards the ocean ,
From the back-bone (of the father) He brings the seed
into the womb

From *that* drop, He makes an incomparable pearl ,
And from *this*, He makes a form (of man) like the lofty
cypress

- 40 The knowledge of a single atom is not hidden from Him,
To whom the evident and the hidden are one

He prepares the duly food of the snake and the ant ,
Although, they are without hands, and feet, and strength

33 God said —(Arabic) "He who paints you in the womb "

35 For ' tab,' " zuhmat," or " hamf," as sometimes read

The earth is supposed to be stretched out flat, like a carpet, with the
hills planted on it, to keep it steady

By His order, He pourtrayed existence from non-
existence,
Who, except Him, knows how to make the existing from
the non existing?

Another time, He takes away (creation) to the concealment
of non existence,
And, thence conveys (it) to the plain of the place of assem-
bling (the Resurrection)

(The people of the) world are agreed to His divine origin,
Overpowered in respect to the substance of His essence

45 The people discovered not what was beyond His majesty,
The vision discovered not the extent of His power

The bird of Fancy flies not to the summit of His nature,
The power of the intellect arrives not at the skirt of His
description

In this whirlpool, a thousand ships (of reason) foundered,
In such a way that not a plank was found on the marge

Many nights, I sate lost in this journey (of thought
of God),
When (suddenly) terror seized my sleeve, saying, "Get
up!"

The knowledgo of the King (God) is the encircler of the
wide plain (of creation),
Thy conjecture becomes not the encircler of Him

48 Terror overpowered me so that I lagged behind because the condition
of knowledge is the comprehending by a learned man of the thing found
out or being equal with it But this condition on our side is not
In some copies the first line reads —

Many nights I sate silent in this world (of thought of God)

49 His God has no similitude and His knowledge is without
equal, then conjecture regarding Him cannot be encircling or com-
prehending

50 Genius reaches not to the substance of His nature,
Thought reaches not to the profundity of His qualities

One can attain to (tho 'Arab poet), Subhán, in eloquence ;
(But) one cannot reach to the substance of God without
equal

Because the immature ones have on this road urged the
steed (of thought),

At (the words) "lá ahsá," they have wearied of the
pace

One cannot gallop a steed in every place,
Places there are where it is proper to cast the shield (yield).

And, if a traveller (a pious one) becomes acquainted with
the secret of God,

They (the angels) will shut on him the door of returning
(to the world)

51 Subhán Wail was an 'Arab orator, who was so eloquent that he would
not repeat a word, but express his meaning in different language

52 I cannot reckon Thy praises of Thyself, but Thou art such an One that
Thou hast made Thy own praise of Thyself "Lá ahsá signifies "I
cannot count Thy praises" The meaning is—A person cannot attain
to the substance of the God without equal so that he may describe His
perfection, because the best of persons in respect to this truth have
made conjectures, but at at this phrase, "lá ahsá" they were
confounded

According to the holy tradition—(Arabic) "I cannot reckon Thy
praises, Oh God as Thou dost know Thyself"

53 In this religious idea they have made this comparison —If a person
looks at the signs of the sun, his eyes become dark and obscure Even
so if a person looks at the signs of God most High, he knows that He is
the Creator of the strange, and the One who causes wonderful things to
happen But if he wishes to understand the substance of His nature,
his reason becomes dark and obscure

As in the traditions —(Arabic) "In this case think only that there
is one God, do not think of the substance of God"

"Sīqar andīkhtan" signifies—to fly to make submission, to be feeble,
or in respect to God most High, one cannot make reflection

54 As in the traditions —(Arabic) "Who knows God, his tongue is
dumb"

In the "Ikḍ ī manẓūn," couplets 51 to 67 are omitted

55 In this banquet (of the mystery of God), they give a cup
 (of the wine of the love of God) to that one,
 To whom they give a draft of senselessness (that he may
 not utter the mystery of God)

The wise man fears this sea of blood (the mystery of God),
 Out of which no one has taken the bark (of his life).

Of this hawk (the Rationalist), the eye is sewn up (blind
 to the knowledge of God);
 Of the other (the holy man), the eyes are open (to the
 knowledge of God), and feathers (of flight to the
 world) burned

No one went to the (buried) treasure of Kārūn (mystery of
 God);
 And if he found a way, he found not (a way) out of it.

If thou art a seeker, who over this ground (of the know-
 ledge of God) dost travel,
 First thou shouldst pluck up the foot of the steed of
 returning.

60 Shouldst reflect, in the mirror of the mind;
 Shouldst acquire purity by degrees.

Possibly the perfume of the love (of God) makes thee
 intoxicated;
 Makes thee a seeker of the Covenant—"Am I your
 God?"

58 Kārūn was born of the uncle, or sister, of Moses. He was famous for
 his riches. The wealth of Kārūn is here emblematic of the knowledge
 of God.

59 "Zamīn" here signifies—*laznu-i-Mahrumiyat*, which the author calls
 "the sea of blood," and "the treasure of Kārūn," but, more properly,
 it means the path of the desert of the knowledge of God, which is
 dangerous.

"Asp" here means—that which draws one to the world, *e.g.* avarice,
 sensual pleasures, etc.

61 "Būe" has *yā e wahdat*

In the *Avat* of the *Sar* of *Yā e Wahdat*

he fight of search thou dost travel to that place (the
mystery of God);

And thence, thou dost fly with the wing of the love of
God.

Truth tears the curtains of fancy;

There remains not a lofty curtain, save the glory of God.

Again for the steed of reason there is no running;

Astonishment will seize its rein, saying, "Stand!"

65 In this sea (of God) only the man-guardian (Muhammad)
went:

That one became lost, who went not behind the inviter
(Muhammad).

Those persons, who have turned back from this road (of
following Muhammad)

Travelled much, and are distressed.

Muhammad! thy God took this confession from the descendants, the
offspring and race of Adam, and, I possess evidence on their bodies as
to—"Am I your God?"

God most High, before the creation of Adam (on him be peace), having
created the souls of men, said —

"Am I your God?"

The souls answered "Yes." Those who said "Yes" in this world became
of the faith of Islām. Those who gave no reply remained as infidels.
Some of the Muslims, by reason of the affections of this world, forgot
that Covenant, but, in the case of the souls of those who are lovers of
God, and solitary save as regards Him,—its sound still remains

62 When the perfume makes thee intoxicated and a seeker of the Cove-
nant—"Am I your God?" then, with the foot of search, thou dost find
the path to that stage (am I your God?)

God most High says to thee—"O Adorer!" and thou dost reply—
"O Lord!"

Thence, with the wing of love, thou dost fly and arrive at the side of
the Court of God, which is the end of the world. Certainty as to the
Unity of God is then acquired, and no veil remains between the Adored
(God) and the adorer (man) save the veil of splendour, beyond which
there is no passing for the steel of thought.

After that, thou dost reach the stage of astonishment at witnessing
the essence of the splendour of God.

That person, who chooses the way opposite to the Prophet,
Will never arrive at the stage (of his journey)

Oh Sa'di! think not that the path of purity,
One can travel, except behind the Chosen One (Mu-
hammad)

Generous of dispositions, beautiful of natures!
The Prophet of creatures, the Intercessor of nations!

⁷⁰ The Imam of the prophets, the Leader of the road!
The faithful of God, the place of descent of the Angel
Jibra'il!

The Intercessor of mortals, the Lord of raising and dis-
persing (the Judgment-day)!
The Imam of the guides, the Chief of the Court of
Assembling (the Resurrection)!

The Speaker, whose Mount Sinai is the celestial sphere;
All lights are the rays of his light

The orphan (Muhammad) who, the Kurán un-completed,
Washed the library of (effaced) so many religions,

When anger drew forth his sword of terror,
Struck, by a miracle, the waist of the moon in two halves

63 "Karim al anjara" is one possessed of great qualities and good habits, who gives information about God to the people, and is an intercessor with God for them, and who asks pardon from God for the Muslims of the earth. From couplet 69 to 80 is in praise of Muhammad

70 "Imám" is one who precedes or leads the prophets

Faithful because Muhammad concealed not any part of the revelation of God. The angel Jibra'il descended on Muhammad with the Kurán

72 Kalime has yá e waladat. The ladder of Moses, "the Speaker of God," was Tur, or Mount Sinai. The author, having alluded to it says, "Our Prophet Muhammad, is like Moses whose Tur, that is to say his ladder is the sphere. They have said — Although Musa spoke to God on Mount Tur, the highest sphere is the base of the Tur of Muhammad

In the 'Ikda manzám couplets 72 to 97 are omitted

71 The

76 When his fame fell in the mouths of the people of the world,

An earthquake occurred in the court of KISRĪ (King Naushiravan)

By the words—*la ilaha illa llah*—he broke into small pieces
(the idol) Lat,

For the honour of religion, he took away the reputation of
(the idol) 'Uzza

He brought 'not forth the dust of (the idols) Lat and
'Uzza (only),

But made the Old Testament and Gospel obsolete

One night he sat (on the beast Burāh), he passed beyond
the Heavens

In majesty and grandeur, he exceeded the angels

So impetuous, he urged (his steed) into the plain of propinquity (to God),

While Jibrā'il remained behind him, at the tree of paradise

80 The Chief of the sacred house (of the Ka'ba) spoke to him,
Saying —“Oh, bearer of the Divine Revelation! move
proudly higher

“ When thou didst find me sincere in friendship,

“ Why didst thou twist the reins from my love?”

Jibrā'il said —“The power to move higher was not to me

“ I remained here, because the power of wing remained
not to me

75 KISRĪ was the name of King Naushiravan the Just it became a title of the kings of Persia

76 There is no god but God!

77 The revelation of the Old Testament descended on Moses that of the New Testament on Anjī on Iḡā, or Jesus See note 70

78 From couplet 78 to 98 is on Muḥammad's ascent to the ninth heaven. For a full account, see the *Sikandar Navā*.

79 The *Sudra* is a tree in the seventh heaven it is called the tree of paradise or *sulra ul muntahā*. The angels cannot go beyond it. The seventh heaven is the mansion of the angel Jibrā'il.

" If I fly one hur's breadth higher,
 " The effulgence of splendour will burn my feathers "

On account of sins, a person remains not in restraint,
 Who has such a Lord (Muhammad) as guide

85 What acceptable praise may I say to thee?
 Oh, Prophet of Mortals! peace be on thee!

May the benedictions of angels be on thy soul!
 May they be on thy companions and followers!

First Abu-Bakr, the old disciple,
 'Umar grasp on the convolution of the contumacious demon
 (Satan),

The wise 'Usmán, night, alive keeping,
 The fourth 'Alí Shan, Duldul, riding

Oh God! by the right of the sons of Fatima,
 May I, on the word of faith, conclude (my life)!

86 If thou dost reject my claim, or if thou dost accept,
 I, and the hand, and the skirt of the offspring of the
 Prophet (are together)

Oh chief happy footed! what loss occurs
 Of thy exalted dignity, at the court of the Living One,

That there are a few beggars of the tribe,
 Humble companions guests, at the House of Safety
 (paradise)?

86 *Dar'd* is a salutation which means—from God—mercy from
 angels—asking pardon from men—praise and prayer from animals—
 praise

88 Duldul was the name of Alí's mule

89 In the traditions—(Arabic) He whose last words are *lá iláha illa-
 • l lah!* will indeed enter paradise

90 Tufail was the name of a person of the tribe of Umayya who in a
 state of distress and poverty used to go without invitation to the

God praised and honoured thee (oh Muhammad !)
 Jabrá'il performed the ground-kiss of thy worth.

The lofty sky, before thy worth, (is) ashamed,
 Thou created, and man yet water and clay.

95 Thou from the first, the essence of the existence of man ;
 Whatever else became existent is an offshoot from thee.

I know not what words I may say to thee,
 Who art higher than what I say of thee.

To thee, the honour of—"but for thee"—is sufficient
 grandeur ;
 Thy praise in the verse of the Kurán—táhá wa yásín—is
 sufficient

What praise may the imperfect Sá'dí make ?
 Oh Prophet ! on thee be benedictions, and safety !

In the extremes of the world, I wondered much ;
 With every one, I passed my time

100 From every corner, I found pleasure ;
 From every harvest, I obtained an ear of corn

one "the uninvited guest," or "the uninvited companion of a person going to a feast" The meaning of the sentence is—Thy great dignity, Oh Muhammad ! at the court of God most High, becomes not less, if, at the feast of paradise, a handful of beggars like the man Tufáil, are thy guests

94 In the traditions —(Arabic) "Whatever God created,—my soul first" And again —(Arabic) "I was Prophet, and Adam between water and clay"

97 According to the holy saying of God —(Arabic) "Oh, Muhammad ! hadst thou not been, I would not have created the sky"

99 "Ba sar burdan" signifies—to bring to an end, or finish From couplet 99 to 128 is on the cause of the versification of this Book

My jewel of speech has remained in a woman's veil;
Yet from shame, I carry my head on my bosom.

Because, in the sea there is the pearl and also the oyster
(pearl-less);
In the garden there is the lofty tree and the small.

Ho! oh wise man of happy disposition!
I have not heard the skilful one, a defect-seeker

If the coat be of silk, or if painted and embroidered,
Of necessity, its quilting (of cotton) is in the interior.

120 If thou dost not obtain the painted and embroidered silk,
fret not,
Do the work of liberality, and cover my redundant words.

I boast not of the capital of my own excellence;
I have brought my hands in front, in beggary.

I (have) heard that in the day of hope and fear (the resur-
rection),
The Merciful One will pardon the bad for the sake of the
good.

If thou also dost see evil in my words,
Act, in imitation of the world-Creator.

116 "Dâmanî" is a fine linen, or painted silk veil, worn by ladies; it is sometimes called *maḥna'*, which signifies a veil of fine linen two cubits (3 feet) long, worn by Arabian women at home and abroad. The word is here used to show that the jewels of speech were so abundant that a woman's veil was required to hold them.

"Sar andr burdan or zadn" signifies—to plunge the head in the collar of reflection, or to be thoughtful and amazed.

I raise not my head, because in my words goodness (eloquence) and evil (defect) are mingled.

123 God, on the day of resurrection, will pardon the bad for the sake of the good. So, for the sake of my good words, do not thou sneer at the ill words which may fall under thy notice.

When one couplet, out of a thousand, is pleasing to thee,
In the name of manliness! restrain thy hand from
criticism

- 12 Assuredly, in Persia, my creation (the Bustán),
Is priceless, like musk in Khutn

Like the noise of the drum, the fear of me was afar
In my absence, my defect was veiled

Sa'di brings the rose to the garden
With sauciness, and pepper to Hindustan

Like the date, skin with sweetness encrusted,
When thou dost open it, a bone (a stone or difficulty) is
inside

My disposition had no desire for this kind (of composition),
It had no wish for the praising of kings

- 130 But, I threaded the pearls (of poetry) in the name of a
certain one,
Perhaps, the holy men may unfold,

That Sa'di, who snatched the ball of eloquence,
Was (lived) in the days of Abú Bakr, the son of Sa'd

If in his time, I boist—it is fit,
Even as, the Lord (Muhammad) in the time of (King)
Naushirawán

- 125 Khutn is a musk producing country of Turkistán. Sa'di remarks
that in Persia there are many compositions like the Bustan hence
only out of Persia will the Bustán be valued

- 126 Those afar off knew not my defects

- 127 'Shanhhí' signifies—without fear bashfulness or shame

- 129 From couplet 129 to 175 is in praise of —

Muhammad Atabak Abu Bakr : Sa'di Zangí to whom this work is
dedicated. He died in 658 A.H.
1260 A.D.

- 132 Muhammad was born in the time of King, Naushirwán the Just
Muhammad says—(Arabic) I was born in the time of the just king

A world guardian, and Faith-cherisher, and justice-distributor—

Came not after (Khalifa) 'Umar, like (King) Abu-Bakr

133

Abu Bakr was the first Umar the second and U'máo the third Khalifa They reigned respectively 2 12 and 12 years Abu Bakr was the father of 'Áshá, Muhammad's favourite wife King Abu Bakr is not to be confounded with the Khalifa of the same name

These Khulafa were succeeded by Ali the cousin of Muhammad, who had married Fatima the daughter of the Prophet The Sunnis acknowledge Abú Bakr Umar Usman and Ali The Shi'ahs reject these, and consider that Ali was the rightful heir to Muhammad Ali was assassinated in A.D. 660 in the Masjid at Kúfa he was succeeded by his eldest son Hasan who gave place to Muawiyya the enemy of his father It is believed that Hasan was afterwards poisoned

Ali's younger son Husain on the death of Muawiyya and accession of his son Yazid escaped to Makkah Misled by the representations of the people of Kúfa he set out for that city with 100 men

On the plains of Kerbela, 5 000 men were opposed to him, his party were massacred The corpse of Husain was subjected to many indignities This took place in A.D. 680

The Persians (Shi'ah) venerate the three imáms 'Ali Hasan and Husain they execrate the memory of the three successors of the Prophet, to wit Abu Bakr Umar and Usman

The masjid of Muhammad is at Makkah, of Ali at Najaf near Kúfa, of Husain at Kerbela, near the ruins of Babylon

The orthodox Mussulman was ordered to make a pilgrimage to Makkah at least once in his life Hárun r rashid visited Makkah nine times and spent (£700 000) on the war Ibrahim Adham who had at it doned the throne of Khurasan spent twelve years on the pilgrimage, in consequence of the number of genuflections which he had vowed to perform

The Ka'ba at Makkah is a square building protecting a black stone, which is said to be one of the precious stones of paradise which fell to the earth with Adam The angel Jibra'il brought it to Ibrahim when he was rebuilding the Ka'ba The stone is set in silver in the S.E. corner seven spans above the ground it was originally white as snow, but has become superficially black—either by the touch of a menstruous woman or by the kisses of numberless pilgrims it is said to be lighter than water

The pilgrims free from sin and impurity, have to circulate seven times around the Ka'ba The first three circuits should be at a quick pace, and the last four slowly As they pass the stone it is incumbent to kiss it or to touch it with the hand which should immediately be applied to the lips

Chief of the head-exalting ones, and crown of the great ones !—

The world will boast, in the time of his justice.

- 135 If a person comes from tumult into shelter,
He has no shelter-place, save this country (Shíráz).

Happiness for the door (of Abú-Bakr), like the old house
(Ka'ba) !

From every broad road around it, men come.

I saw not such a country, and treasure, and throne
Which is a bequest to the child, and to the young man, and
to the old.

The style and title of the ceremony is—

tawáf : baytu iláhi-l harám.

With the Persians the pilgrimage to the shrine of Husain is more popular than that to Makka, which is in the hands of their opponents, the *Sunnis* (Turks)

From all parts of Persia, bodies (often in an advanced state of decomposition) are brought to Kerbela

It is allowable, for those who cannot make the pilgrimage, to get a substitute. There are men whose sole occupation is to make the journey for others

The deaths of Hasan and Husain are commemorated during the first ten days of the Muharram.

The play is acted on a stage when the audience has been worked up into passionate grief, it is not unusual for men to rush through the streets, cutting themselves with knives, and crying "Hasan ! Husain !" The acting usually takes place in a tent called a takya

The Shi'ahs only believe the interpretations of the Kuran given by 'Alí, Husain, and the next seven lineal descendants of the Prophet, who form their nine imáms. They do not call the Sunnis infidels, but refuse them the appellation of "al mumín," the faithful

- 136 As the roads to the house of the Ka'ba are open, and men come from every quarter for the sake of performing Hajj, even so the door of King Abú Bakr is open, and men, for the sake of justice and repelling of their needs, are present in his presence

- 137 The bequest of treasure to children, who are fond of gold and silver, of country to youths desirous of renown, and of throne to wise old men versed in state affairs, they have assigned

The one sorrowful on account of a grief came not to him,
On whose heart he placed not a plaster

He (Abu Bakr) is a seeker of good, and hopeful (of good)
Oh God! fulfil the hope that he has

140 A corner of his hat on the highest Heaven,—
Yet, from humility, his head on the ground

If the beggar supplicates,—it is his nature,
Humility from the neck-exalting ones is good

If an inferior falls (in humility) it is proper,
The superior prostrate (in humility) is a man of God

The recollection of his grace is not concealed,
Nay, the clamour of his liberality travels in the world

A wise man of happy disposition like him,
The world, so long as it was a world, recollects not

145 In his age, thou dost not see a sorrowing one,
Who complains of the injustice of the one of strong
grasp

No one has seen this custom, and order, and regulation
King Firidun, with the majesty that he had, saw not this

On that account, his dignity before God is great,
Because by his might, the hand of the weak ones is
strong

Some say that wakf signifies—dastina a wrist-ornament The
couplet would then mean—that country treasure and throne were the
adornment and boast of child youth and old men

142 The superior is humble only from fear of God

143 hf here signifies—ball

146 Fir dun was a king who reigned over Persia in 750 a c He placed in
bonds King Zabbák who was notorious for cruelty

He so spreads his shadow over a world,
That an old man fears not a Rustam

In every age, men of the violence of time,
And of the revolution of the skies,—groan

150 Oh great monarch I in thy just age,
No one complains in respect to time

In thy time, I behold the peace of the people,
After thee, I know not (what will be) the end of the
people

It is also by reason of thy fortune of happy ending,
That the date of Sa'di is in thy era

So long as the moon and sun are in the sky,
In this book, remembrance of thee is eternal

If kings have gathered a good name,
They have learned a good way of life from former kings

155 Thou, in the administration of thy own kingdom,
Surpassed former kings

Alexander, with a wall of brass and stone
Confined the way of Ya'juj from the world

Thy barrier against Ya'juj kufr is of gold,
It is not brass, like the wall of Alexander

156 Ya'júj and Ma'júj signify—Gog and Magog they represent the
descendants of Japhet son of Noah they lived in cities to the north of
Kohistán whence they were wont to issue and oppress the neighbouring
nations Alexander the Great built a wall one hundred farsangs in
length between two mountains, and so confined them See the Sándar
Náma by Nizámí D. source 13 couplet 49

157 Ya'juj Kufr or Chaghez Khan King Atábuk made peace with
him by paying money so that the Mushms of Shíraz obtained safety
from his tyranny The Author gives pre-excellence to his praised one
Abú Bakr

That eloquent one—who, in security and justice,
Utters not thy praise,—let him not have a tongue!

Well done! The sea of gift and mine of liberality!
Because the implorer for aid is existent from thy existence

160 I consider the qualities of the King beyond computation,
Within this narrow plam of the book, they are not
contained

If Sa'di writes all thy good qualities,
He will assuredly make another book

I desist from thanks for such liberality,
It is indeed better, that I should spread forth the hand of
prayer —

May the world be to thy desire, and Heaven thy friend!
May the Creator of the World be thy guardian!

Thy lofty star has illumined a world,
The declination of thy star has burned the enemy

165 Of the revolution of Time let there not be grief to thee!
And of reflection, let there not be dust (of grief) on thy
heart!

Because a single grief, on the heart of kings,
Disturbs the heart of a world

May thy heart and territory be tranquil and prosperous!
May confusion be far from thy kingdom!

May thy body be always (sound) like thy true religion (of
Islam)!

May the heart of thy enemy be sluggish, like deliberation!

May thy inward parts, by the strengthening of God, be
joyful!

May thy heart, and religion, and territory be prosperous!

170 May the World Creator have mercy on thee!
 Whatever more I may say is empty talk and wind

This indeed is enough from the Glorious Omnipotent One,
 That the grace of thy welfare is on the increase

(King) Sa'd, the son of Zangī departed not with pain from
 the world, . . .

When he begot a renowned successor, like thee (Muham-
 mad Sa'd)

This branch from that pure stock (Sa'd, son of Zangī), is
 not wonderful,

Because his soul is on the summit (of paradise) and his
 body in the dust (of the grave)

Oh God! On that renowned tomb (of Sa'd, son of Zangī),
 By Thy grace, let the rain of mercy fall!

175 If of Sa'd, son of Zangī, an example and recollection
 remain,—

My Heaven be the Protector of Sa'd, son of Abu Bakr!

Atabak Muhammad, a king of good fortune,
 Lord of crown, and Lord of throne

A youth of fresh fortune, enlightened mind,
 In fortune, young, in deliberation, old

176 Zangī was the grandfather of Abu Bakr Sa'd the son of Zangī
 was the father of Alā Bakr who was king of Persia in the time of the
 poet Sa'dī. There was another Sa'd who was the son of Abu Bakr
 Vide couplet 175 . . .

175 Atabak sagnī s—an instructor Sa'd son of Zangī was instructor
 to Sultan Sanjā of Shīrāz one night the Sultan in a state of intoxica-
 tion gave the sovereignty of the country of Shīrāz to Sa'd son of Zangī
 After the death of Sanjā Sa'd and his heirs were called Atabak

176 Muhammad was the son of that Abu Bakr they used to call him
 Muhammad Sa'd. From couplet 176 to 190 is in praise of Muhammad
 Sa'd son of Abu Bakr son of Sa'd son of Zangī

In wisdom, great, and in spirit, lofty,
In arm, strong, and in heart, sensible

Oh happy fortune of the mother of Time!
Who cherishes such a son in her bosom

180 With the hand of liberality he took away the water (of
reputation) of the river
In exaltation, he took the place of the Plerides

Bravo! may the eye of Fortune be open (joyous) on thy
face,
Oh chief of monarchs, neck exalting!

The oyster, that thou dost see full of pearl-grains,
Has not that value that one pearl grain has

Thou art that hidden (rare) pearl of one gram,
Because, thou art the ornament of the house of the
kingdom

Oh God! preserve him by Thy grace
Keep him from injury and the evil eye

185 Oh God! make him renowned in every horizon
Make him precious, by the grace of devotion

Keep him a dweller in justice and piety,
Fulfil his wish in this world and the next

Let there not be grief to thee on account of the hateful
enemy!
Let there not be injury to thee, from the revolution of the
world!

180 He made the river ashamed by his liberality and diminished the
splendour of the Plerides by his grandeur

182 Yak dāna signifies—a jewel incomparable without equal and
unrivalled.

187 In some places tá' is replaced by ash

The tree of paradise like thee brings forth fruit :
The son fame-seeking ; the father fame-possessing.

Know that welfare is a stranger of that household
Who are evil speakers of this household.

150 Bravo ! Religion and knowledge. Bravo ! justice and
equity. .
Bravo ! country and government.—May it always be
lasting ! .

" I (Abú-Bákr) am neither a monarch, nor an order-giver ;
 " I am one of the beggars of this Court.

15 " What springs forth from the power of my conduct,
 " Unless the power of Thy grace is my friend ?

" Give to me the means of liberality and goodness ;
 " And, if not,—what goodness can come from me to any-
 one ?

" Oh God ! keep me on the work of goodness ,
 " Otherwise, no work can come from me "

At night, like the beggars, pray with ardour,
 If, by day, thou dost exercise sovereignty

The obstinate ones (courtiers) are at thy door, loin girt ;
 Thou (shouldst be thus)—thy head on the threshold of
 devotion.

20 Oh, excellent !—for us slaves, the Lord-God ;
 For the lord a slave, duty-performing.

They relate a story of the great men of the faith,
 Recognisers of the truth of the essence of truth,

19 " Gardan kashán " signifies — men possessed of power, and arrogant
 " Kamar bastan " signifies — to choose, to be of stout heart in deeds, to
 show solicitude in work

21 " 'Ilmu l yakín " is—proof of the certainty of a thing is obtained to
 such a degree that the doubter is incapable of entertaining doubt, though
 the thing itself may not be viewed as—

The conception of the form of fire from smoke

" 'Amu l yakín ' is—the viewing of a thing is obtained so that a person
 sees the form of fire with his eye This yakín is superior to the first

" Hakku l yakín " signifies—the effacing of one thing by another in
 such a way that, apparently, it becomes that other thing itself, as—

Iron in the fire of the smith's stove appears exactly like the fire
 itself

The ' Nineteenth Century " magazine, October 1878, " Faith and Veri

As follows —A pious man sate on a panther ;
Snake in hand, he urged his long, pleasant paced steed

One sud to him —“ Oh man of the way of God !
Guide me to this road by which thou didst go

“ What didst thou, that the rending animal became obe-
dient to thee ?

“ That the seal-ring of good fortune went to thy name ? ”

25 He sud —“ If the panther and snake be submissive to me,
“ And if (also) the elephant and vulture,—be not asto-
nished

“ Do thou also from the order of the Ruler (God) twist not
thy neck,

“ So that no one, from thy order, may twist his neck ”

When the ruler is obedient to God,
God is his Protector and Friend

It is impossible when He loves thee,
That He will leave thee in the power of an enemy

‘ fication,’ page 677 —“ A fact only is proved when the evidence can leave
us no room to doubt, when it cannot be denied without absurdity,
when it becomes a necessity of the reason that we give our full assent
to it Page 678 —‘ This great scientific axiom is an utterly false
one ’ ‘ It is in diametrical opposition to truth ” ‘ It is only the
meanest and most subordinate truths that are capable of being proved
at all

24 That like Salāmān thou didst become master of ravening beasts

25 In some places the following occurs —

I saw one in the bed of a river (or, from the plain of the city of
Rūd bār)

Who came towards me riding on a panther

Such terror, on account of that state sate on (overpowered) me,

That fearing bound the feet of my going

Smiling, he took his hand to his lip,

Saying,—Oh Sa’dī ! at whatever thou didst see be not astonished

This is the road, and turn not thy face from the way ;
Place thy foot (on this road), and obtain the object which
thou dost desire

- 30 Advice of a person is profitable to a person,—to him,
To whom the saying of Sa'di is agreeable

I have heard that, at the time of the agony of the soul (the
last breath),
(King) Naushiraván (the Just) thus spoke to Hurmuz (his
son),

Saying —“ Be observant of the heart of the poor
“ Be not in the desire of thy own ease

“ A person rests not within thy territory,
“ When thou dost seek thy own ease, and no more.

“ In the opinion of the wise, it is not approved—
“ The shepherd asleep, and the wolf among the sheep

- 35 “ Go : protect the poor and needy one,
“ Because, the king is the crown-holder for the sake of his
subjects

“ The subject is like the root, and the king the tree ;
“ Oh son ! the tree is strong by reason of the root

“ So long as thou canst, wound not the heart of the
people ;
“ But, if thou dost,—thou dost pluck up thy own roots

-
- 29 “ Shari'at,” the laws of Muhammad
“ Tarikat,” the way (to God)
“ Hakikat,” the truth (of existence of God)
“ Ma'rifat,” the knowledge (of God) } By these four means, a
man may find God

33 In the 'Ik'd i manzûm, this couplet is omitted

35 In some places —

Thou hast slept cool, in the retired place, half a day,
Say,—to the traveller, burn in the heat outside

" If a straight road (of safety) is necessary for thee—

" The way of the pious is hope and fear

" The disposition of man is towards wisdom,

" In the hope of goodness, and fear of wickedness "

40 If thou didst find these two doors (hope and fear) in the
King,

Thou didst obtain shelter in the territory of his kingdom

(The King) brings a gift to the hopeful one,

In hope of the gift (of pardon) of the Creator of the World

" The injury of persons is not pleasing to him (the king),

" Who fears lest injury should come to his kingdom

" And if there is not this disposition, in his nature,

" There is not the perfume of ease in that territory

" If thou art foot hound (by wife and family), accept contentment,

" But, if thou art a single horseman (solitary), take thy own desire

45 " Seek not plenteousness in that land and region,

" Where thou dost see the subjects of the king sorrowful

38 After the first line understand —have fear of wickedness and hope of goodness See the second line of couplet 39

39 The *Sûfya* *hakk* *and* —(*Arabic*) Find out whatever desire there is in hope and fear

And again —(*Arabic*) Fear and hope are to man as wings to a bird

In the *Ikd* : *manzûm* couplets 39 to 41 are omitted.

43 Bu e (*lit* a smell) signifies—a portion a share wish

44 That is —

In thy hand there is nothing although thou art a king More over, affairs are in the hand of God Hence thou also hast hope and fear

" Fear not the proud haughty ones ,

" Fear that one, who fears God

" In a dream, he sees the territory of another populous,

" Who keeps the heart of the people of his country distressed

" From violence come ruin and ill-fame ,

" The prudent man reaches to the profundity of this speech

" It is not proper with injustice to slay the peasants,

" Who are the shelter and support of the kingdom

50 " For thy own sake preserve the villagers ,

" Because, the labourer of happy heart executes more work (for his master)

" It is not manliness to do ill to that one (the villager),

" From whom, thou mayst have experienced much benefit (in tribute) "

I have heard that King Khusrāu said to (his son) Shīrwīya
At that time when his eyes slept (rested) from seeing (at
the time of death),—

" In that state be, so that whatever resolution thou mayst make,

" Thou mayst consider the peace of the peasant

46 In the text, in the second line a negative is wrongly inserted. See the *Sikandar Nāma*, Discourse 34 couplet 41—

In business I have fear of none,

Save that one who is God fearing

51 The splendid clothes and delicate food of kings and other delights of life are purchased with the gold of the villagers

52 Khusrāu Parvez son of Hurmuz reigned 590–625 A.D. He was the lover of Shīrīn. Shīrwīya, in order to increase his sensual appetite, took a medicine which proved to be poison—he reigned six months

" Be sure, so long as thou dost not turn thy head from equity and judgment,

" That men will not turn aside their feet, from thy power

55 " The peasant flies from the tyrant ,

" He makes his bad repute, a stock story in the world

" Much time passes not, that his own foundation,

" That one plucked up, who laid a bad foundation (of tyranny) .

" The enemy, skilful with the sword, lays waste,

" Not so much as, the smoke (grief) of the heart of an old woman

" The lamp (of grief) that the widow-woman lighted up,—

" Thou mayst often have seen that it burned a city

" Who, in the world, is more favoured than that one,

" Who with justice, in sovereignty, lived ?

60 " When the time of his travelling from this world arrives,

" (The people of the world) send mercy to his tomb

" Since bad and good men pass away (die),

" It is best indeed that they connect thy name with goodness (and bless thee)

" Appoint the God fearing one over the peasant,

" Because, the abstinent one is the architect of the country

" That liver-eater of the people is thy enemy,

" Who seeks thy profit, in the injury of the people

" Government is a fruit in the hand of those persons,

" From whose power, the hands (of the people) are (uplifted in prayer) before God

- 65 " The chernsher of good sees not evil ;
 " When thou dost cherish evil, thou art the enemy of thy
 own life
- " Exercise not retribution against the despoiler by (con-
 fiscation of) his property ,
- " But, it is proper to bring forth (to destroy) his root from
 the foundation
- " Exercise not patience with the agent of the friend of
 tyranny ,
- " Since, on account of his fatness (from extortion) it is
 proper to flay his skin
- " It is also proper, *at first*, to cut off the wolf's head,
 " Not at the time when he tore in pieces the sheep of men "

How well said the captive merchant

When the robbers gathered around him with arrows !

- 70 " Inasmuch as courage comes from highwaymen,
 " Whether the men of the army, or a troop of women, what
 matter ? "

- 66 In the second line, " ki " may have the force of—because , or, nay
 ' Malash " signifies—punishment

" Málash signifies—his property, as given in the text

- 67 " Zulm dost ' signifies—one who loves tyranny

Exercise not patience, nay, dismiss him because I will plunder this
 tyranny practising one after that he has become fat and amassed by
 oppression much wealth from the peasant and will take his plunder from
 him

Again —

Exercise not patience, because it is necessary to flay this tyranny
 practising one If not, having become bold, he will exercise on all still
 greater tyranny

- 68 In the *Ikd : manzum*, couplets 69 to 264 are omitted

- 70 The army should repel robbers when it does not exercise sufficient
 bravery to do this the author asks—what difference is there between it
 and a troop of women ?

The gist of this speech is —That a king should protect merchants
 and travellers

The great king, who injured the merchants,
Shut the door of well being on the (people of the) city and
the army.

How may wise men again go thero,
When they hear the rumour of bad custom?

Are a good name and favourable reception necessary to
thee?—

Hold in esteem merchants and envoys

Merchants heartily cherish travellers;
Because, they carry their good name to the world.

- 75 That kingdom soon becomes ruined,
From which, the injured heart becomes a traveller.

Be the acquaintance of the foreigner, and friend of the
traveller;

Because the traveller is one who hawks about a good
name.

Hold dear the guest, and precious the traveller;
But also be on guard from injury from them

To beware of the stranger is good;
Because, possibly, he may be an enemy in the guise of a
friend.

- 75 In some places —

When the king broke faith, in whom may he seek faith?
When the villagers fled, from whom will he seek fame?
What goodness, does that-one-without-purity expect,
In whose rear are curses?
Neither poverty, nor helplessness,
Neither rebuke, nor oppression—at once
When memory of former kings comes to thee,
Recite that same writing after thy own time.
They possessed this very desire, and pride, and pleasure,
In the end, they departed, and abandoned the world

Advance the rank of thy own old friends,
Because, treachery never comes from the cherished one

60 When thy servant becomes old,
Forget not the right of his years

If old age has bound the hand of his service
Yet, thou hast power in respect to liberality

I heard that Shâhpur heaved a sigh,
When Khusrâu drew the pen on (cancelled) his pension

When, from want of food his state became distressed,
He wrote this tale to the king,

As follows — "Oh king, chime spreader, in justice!
"If I remain not (die still), thou dost remain in excellence

65 "When I spent for thee my youth,
"Drive me not from before thee, in the time of old age"

The foreigner, whose head is intent on strife,
Injure not, but, expel him from the country

If thou dost not become angry with him it is proper,
Because, his own bad nature is the enemy, in pursuit of
him

And, if Persia be his native country,
Send him not to Sin an, Slavonia, or Turkey

Even there (in Persia) give him not respite, 'until the mid-
day meal (slay him),
It is not proper to establish a calamity on any one

82 Shâhpur was the attendant who used to be employed as messenger between Khusrâu Parvez and his mistress Shîrin

83 Şin an is a town in Yaman in Arabia Saklâb is a country in the north.

84 Chasht is one watch out of the four watches into which the day (not night) is divided

90 Because they say —May that country be overturned,
Since such men come out of it !

If thou dost give service (place and rank) recognise the
beneficent man ,

Because, the poor man has no fear of the king

When the poor man lowers his neck to the shoulder (in
humility),

Only lamentation* proceeds from him

When the inspector has not two hands of rectitude,
It is necessary to appoint an examiner over him

And if he (the examiner) agrees with his heart,
Pluck away service from the inspector and his examiner

95 The God-fearing man, fidelity displaying, is necessary ,
Hold him not faithful, who fears thee (and not God)

The faithful one is necessary, fearing the Ruler (God) ,
Not eminence of the minister, nor reproof, nor ruin

Scatter (thy money), and reckon, and sit at leisure ,
Because, thou dost not see one faithful out of a hundred

Two persons of the same nature, old, of the same pen
education),

It is not proper to send together to one place

How dost thou know that they may become mutual helper
and friend ?

This one may be a thief, the other a confidant

92 Faro burdan gardan ba dosh signifies—to practise humility, to
reflect to obey

95 See couplet 46

When a man is in doubt as to how much he possesses he spreads out
his long purse (the scrip suspended at the girdle) and counts his money

99 Ham dast gardan signifies — to become concordant

100 When thieves have fear and terror of one another,
A Karawan goes safe, in the midst of them

One whom thou didst dismiss from dignity,—
Forgive his crime, when some time elapses

To accomplish the desire of the hopeful
Is better than to break (the bonds) of a thousand fettered
ones

If the pillar of the office of the scribe
Falls, he cuts not the rope of hope

The just monarch, with his subjects,
Becomes angry like a father with a son

105 Sometimes, he strikes him so that he becomes sorrowful,
Sometimes, he makes water (flow) from his pure eyes

When thou dost exercise gentleness, the enemy becomes
hold,
But, if thou art an anvil, he becomes wearied of thee

Severity and mildness together are best,
Like the vein striker (bleeder), who is surgeon and plaster-
placer

Be generous and pleasant tempered, and forgiving,
Even as God scatters (favour) over thee, do thou scatter
over the people

10 The second line may be rendered —

Is better than to subdue a thousand fortresses.

10 If the official be dismissed from office he despairs not of being
reinstated

108 As God ordered — (Arab c) Do good as God has done good to thee

No one came into the world, who remained,
Save that one, whose good name remained

110 That one died not, after whom there remained—
Bridge, or masjid, or khan, or guest house

Every one, behind whom, a token remained not —
The tree of his existence brought not forth fruit

If he departed (from this world) and the marks of his well
doing remained not,
It is not fit to chaunt, after his death,—‘ Al hamd ! ’

When thou dost wish that thy name may be eternal,
Conceal not the good name of the great ones

After thy own time (death) call to mind that same descrip-
tive picture,
That, after the age of former kings, thou didst behold

115 One took away a good name from the world,
The bad custom of the other remained behind him for
ever

109 In some places —

Whosoever came into the world will be one who passes away

He who is permanent and lasting will be God

110 > *Khán* signifies — *Kárawán* house

> *Mihmán saráe* signifies — the place where they gave food to the poor
and necessitous

112 *Al hamd !* refers to the *Sura fátiha* of the *Kuran* It here signifies
—du a e *khair*

114 In some places —

They possessed this very desire and blandishment and joy

In the end they departed (from the world) and passed away

The picture regarding their lifelessness and namelessness which after
the death of former kings thou didst see on the tablet of possibility—
behold that same picture (of non existence) on the page of Time after
thy own epoch. That is—like former ones thou also wilt become name-
less and traceless

With the ear of approval, listen not to a person's injury,
But, if the speech comes probe its depth

Accept the excuse of forgetfulness of the sinner,
When he asks for protection, give protection

If a sinner comes to thy shelter,
It is not proper to slay him, at the first fault

When once they uttered advice, and the sinner heard not,
Punish him, the second time, with imprisonment and
bonds

120 And, if advice and bonds are of no advantage to him,
He is an impure tree, pluck up his roots

When anger comes to thee, on account of a person's crime,
Reflect much on his punishment,

Because, it is easy to break the ruby of Badakhshán
Broken,—it is not possible to fasten it together again

A certain one came from the sea of 'Ummán,
Much sea and plain travelled,

Arabia and Turkistan, and Majánderán, and Turkey seen,
Sciences of every class of men, in his pure spirit,

125 World travelled, and knowledge gathered,
Travelled and society-versed,

In form strong, like a large balled tree,
But very weak without leaf

Two hundred rags, one on the other stitched,
He in the midst burnt from their heat

* 122 Badakhshán is a country between Hindústán and Khurásán in that place is a mine of rubies and gold. Some say that there is no mine of rubies but that they bring rubies to Badakhshán and call them rubies of Badakhshán

By a river-bank, he entered a city;
A great one (was) king in that locality.

Who had a disposition reflecting on good name;
Who held the head of submission, at the foot of the dar-
wesh.

130 The servants of the king washed,
In a bath, his head and body from the dust of the road.

When he placed his head on the threshold of the king,
Lauding, he placed his hand in his bosom.

He entered the hall of the great king,
Saying:—"May thy fortune be young, and power thy
slave!"

The great king said:—"Whence didst thou come?
"What happened to thee that thou camest to me?"

"In this territory, what sawest thou of good and bad?
"Oh one of good name and good disposition! Say!"

135 He replied:—"Oh lord of the face of the earth!
"May God be thy helper, and Fortune thy friend!

"In this country, I went not one stage,
"During which, I saw a single heart calamity-distressed.

"For the king, this very kingdom and ornament (of
justice) is sufficient,

"That—he is not pleased with injury done to a single
person

"I saw not one, head heavy with wine;
"Indeed I also saw the wine taverns desolate."

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“ That—he is not pleased with injury done to a single
person

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“ Indeed I also saw the wine taverns desolate ”

He spoke, and expanded his skirt of jewels of speech,
 With such a grace, that the king extended his sleeve in
 rapture (was astounded)

140 The excellent speech of the man was pleasing to the king,
 He called him near to himself and did him honour

Gave to him gold and jewels and thanks for auspicious
 arrival,
 Inquired of him his original birthplace

Whatever the king asked of past events, he told,
 In propinquity to the king, he surpassed other persons

The king was in talk with his own heart,
 Saying —“I may commit to him the chief dignity of
 wazir ship,

“But by degrees, so that the assembly of courtiers
 “May not laugh at my judgment, on account of negligence

145 “First it will be necessary to prove him in wisdom,
 “To exalt his rank, according to his skill”

From the power of grief, there may be burdens on the
 heart of that one,
 Who, untried, performs deeds

When the Kázi, with thought, writes the decree,
 He becomes not ashamed of turban wearers (nobles,
 learned and pious men)

139 Astín bar afshandan signifies—to be astonished

147 Sijjd is the written decree in which the judge writes the order of
 decision with the reasons

Glance (at the butt), when thou hast the arrow-notch in
the bowstring seizer,
Not, at that time, when thou didst shoot the arrow from
the hand

Like Joseph in rectitude and discretion, (for) a person—
Many years are necessary (in order) that he may become
'aziz (king)

160 So long as much time passes not,
One cannot reach a person's profundity

The king discovered his good qualities of every kind,
He was a man wise and of pure religion

The king saw his good way of life, and illumined
judgment,
His considerate speech, and capability of man appraising

Considered him in judgment better and greater than the
great ooes,
Placed him above the power of his own wazir

He acquired such skill, and knowledge of work,
That he wounded not a heart by his order and prohibition

185 He brought a kingdom beneath the (sway of his) pen,
Because, from him, sorrow came not to a single person

He closed the toogue of all word seizers,
Because an evil thing issued not from his hand

143 Shist signifies—the bowstring seizer it is like a ring made of
bone they place it on the thumb at the time of shooting and pull the
bowstring with it
149 Aziz was the title of the wazir of Egypt.

The envious one, who beheld not (in this conduct) one grain
of deceit,
Trembled, on account of his work, like wheat on the frying-
pan

From his illumined mind, the country acquired light,
Grief, on account of the new wazir, seized the old minister

He, in respect to that wise one, saw not a single breach (of
observance)
On account of which, he could express reproach

160 The faithful one is a basin, and the evil one an ant,
The ant cannot, by force, make a breach in the basin (when
within it)

Two sun shaped slaves of the king
Used to be always low girt (in service)

Two pure forms like "hur" and "pari"
Like the sun and moon, free from a third likeness

Two forms, of which thou wouldst have said—one is not
greater (than the other),
Made themselves equal (in reflection) in the mirror

The words of the wise one (the new wazir), sweet of
discourse,
Took the heart of those two (youths) box trees (in stature)

165 When they saw that the qualities of his disposition were
good,
They became, in inclination, his well wishers and friends

The inclination of humanity (love) also affected him,—
Not an inclination (lust) like that of short sighted ones for
evil

He used to possess news of (enjoy) ease at that time,
When he used to glance in their faces

When thou dost wish that thy power may remain high,
Ob Sir! attach not thy heart to the smooth faced ones

And although desire (lust) itself be not present,
Exercise caution because there is fear of loss

170 The old minister in respect to this obtained a little information,

In villainy, he carried this story to the king,

Saying —“I know not this new wazir, what they call
him, nor who he is,

“In this country, he will not live in obstinacy

“Those who have made journeys live without fear,

“Because they are not cherished by the country and
government

“I heard that he has an affection for the slaves,

“He is a treachery approver and lust worshipper

“It is not fit that such a dissipated, black faced one

‘Should bring bad repute to the halls of the king

175 “Perhaps, I forget the king’s favour,

“Because, I see ruin and am silent

“On suspicion, one cannot quickly speak,

“So long as I was uncertain, I spoke not

“One of my followers observed

“That he had one of them in his bosom

171 Sámán signifies—ease rest repose innocence chastity
174 Khíra rue signifies—shameless saucy eyed

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"He is a treachery-appraiser and lust worshipper.

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"That he had one of them in his bosom.

171 "Sámán" signifies—ease, rest, repose, innocence, chastity.

174 "Khíra rúc" signifies—shameless, saucy-eyed

"I thus have said, now, oh king of ripe judgment!
 "As I tried, do thou also try"

He explained the matter in the worst manner,
 May there not be a happy day to the bad man!—

180 When the evil one obtained power over a small matter,
 He burned the vitals of the great ones in the fire

One can light a fire with fragments, . . .
 After that, one can burn the large tree

This speech made the king so wrath,
 That his sigh came forth from the heart to the mouth

Anger, in respect to the blood of the darwesh (new wazir),
 held sway,
 But, tranquillity held the hand in front (forbade)

Because to slay the cherished one is not manliness,
 Tyranny after justice is coldness

185 Injure not one cherished by thyself,
 When he has thy arrow, strike him not with the arrow

It was not proper to cherish him with wealth
 When, with injustice, thou dost desire to drink his blood

So long as his skill was not certain to thee,
 In the royal halls, he was not thy associate

Now, so long as his crime is not certain to thee,
 Seek not, at the suggestion of an enemy, his injury

179 The second line is uttered by the Poet

185 When kings go a ravaging and desire to
 of the country from rapine they give to the
 the soldiers refrain from ravaging

The king held concealed this secret in his heart ;
Because, he preserved the saying of the sages

- 190 " Oh wise man ! the prison of the secret is the heart,
" When thou didst speak, it came not back to chains "

In respect to the work of the man, he secretly looked ,
In the way of the sensible man, he saw defect

When he (the new wazir) suddenly glanced at one of the
slaves,
The fairy-cheeked one covertly laughed

Of two persons, who are soul and sense together,
The silent lips are telling a tale

When, by looking (at them), he used to make the eye bold,
Like the dropsical one of (drinking) the Euphrates, he used
not to be satiated (of looking)

- 195 The king's suspicion of evil became confirmed
From frenzy, he wished to be enraged with him ,

But, from right deliberation and perfect judgment
He said to him, in a whisper — " Oh, one of good name !

" I considered thee sensible ,
" Held thee faithful to the secrets of the kingdom

" Reckoned thee wise and intelligent ,
" Regarded not thee shameless and unworthy

" Such lofty station is not thy place
" The sin is mine , it is not thy fault

19. This couplet describes the nature of the defect mentioned in couplet
196

194 ' As the one stricken with dropsy becomes not satiated of drinking
water, so he became not weaned of looking at the youths

200 "When I cherish one of bad stock, assuredly,
 "I permit treachery in my house"

The man-much-knowing raised his head.
 He thus spoke to King Khusrau, work-understanding —

"When my skirt is free from crime,
 "Fear of the villany of the evil-intent one comes not

"This thought never passed in my heart
 "I know not who said what never chanced to me"

The great king said — "What I have said to thee,
 "Enemies will say to thy face

205 "Thus spoke the old wazir to me,
 "What thou dost know, also say, and, do (what thou
 canst)"

He laughed, and placed his finger on the lip,
 Saying — "What he uttered,—is no wonder.

"The envious one, who sees me in his own place,
 "Brings on (utters with) his tongue—what, but evil of me?

"I considered him my enemy, that hour,
 "When Khusrau placed him lower than me

"When the Sultan places my worth above him,
 "Knows he not that an enemy is behind me?"

210 "Till the Judgment-day, he will not accept me as a friend,
 "When he sees that, in my honour, is his degradation

2 "On this point, I will thee a true tale,
 "If first to (this) slave thou dost give an ear.

201 In the text, "darad" is an error for "daram."

206 "Angusht bar lab girftan" signifies —

Angusht ba dandan girftan, ta ajjub wa tahrir namudan; angusht-
 bar lab girftan.

"I know not where in a book I have seen

"That a person in a dream saw Ibhs

"With the stature of a fir tree, with the countenance of a
Hur,

"Light, sun like, burned from his face

"He went before him and said — 'Oh wonderful' art thou
thus Ibhs ?

"There is not an angel with this goodness (of appearance)

10 " 'Since thou hast this face with the beauty of the moon,
" 'Why art thou a stock story as to ugliness in the world !

" 'They considered thee terrible of face ,

" 'In the bath room, they painted thee ludeous

" 'Why, in the halls of the king have they painted thee,

" 'Dejected of face, distorted of hand, ugly, ruined ?'

"Shaitan of overturned fortune heard this speech

"In lament, he raised a shout and cry,

"Saying — 'Oh, one of good fortune ! that is not my form

" 'But the pencil is in the hand of an enemy

20 " 'I threw out their root (A dam) from Paradise ,

" 'Now, by reason of malice, they depict me ugly

"Just so I (the new wazir) have a good name, but

"For reason, the evil intent one speaks not good (of me)

"The wazir, whose reputation my rank spilled —

"It is necessary to fly from his deceit to the distance of a
league

31 In some places —

A person in a dream saw Ibhs

In stature a cone bearing tree in face a sun

"But, I think not of the anger of the king,

"One without sin is brave in speech

"If the inspector of measures seizes,—there is sorrow to
that one,

"Whose weight of the standard balance weight is deficient

15 "When a word comes happily from my pen,

"To me,—of word seizers, what care?"

The king remained confounded at his speech

He spread the tip of the hand of Order Giving,—

—Because the malefactor, by fraud and eloquence,
Becomes not free from a crime which he has (committed)—

Saying —"Assuredly from an enemy, I have not heard
this,

—"Have I not seen thee, in short, with my own eyes?"

"That, of this crowd of people in my court,

"Thou hast only a glance for these two slaves"

20 The man of eloquence laughed, and said —

"This speech is right, it is not proper to conceal the truth

"In this matter there is a subtle point, if thou wilt listen

—"May thy Order be current, and government strong!"

"Dost thou not see that the darwesh, without resources,

"Looks with regret at the rich?"

o

224 Sang : tarázu is the weight used in weighing

226 Sar : dast afshándan signifies—to be angry to give up to refuse
Thus —A person utters a speech and the person addressed agrees not
He turns the back of his hand towards the speaker and shakes it in his
direction signifying that he disagrees with him and does not allow the
speech to pass

"The resources of my youth have passed,

"Life in play and pastime passed

"Of the appearance of these (two slaves) I have no
patience,

"Because, they are the possessors of the capital of beauty
and grace

235 "I had even such a rose coloured face,

"My limbs were crystal by reason of beauty

"In this extremity, it is proper to spin my shroud,

"Since my hair is like cotton, and my body like a spindle

"I had even such night coloured ringlets,

"My coat was tight on the body from delicacy (fatness)

"Two rows of pearls had a place in my mouth,

"Erect like a wall of silver bricks

"Now, at the time of speech, glance—

"One by one, like an old city-wall, they have fallen

240 "Why may I not look with envy at these (two slaves),

"When I bring to memory my ruined (mis spent) life?"

"Those precious days (of youth) departed from me,

"Suddenly, this day (of old age) also arrives at an end "

When the wise man pierced this pearl of lustrous truth,
The king said —"To speak better than this is impossible "

The king glanced at the nobles,

Saying —"Desire not words and truth more beautiful
than this

255 Like crystal,—white and flashing bright but we should say like ivory
rather than crystal

"The glance towards a lovely one is lawful, to that one,

"Who knows how to utter excuse with such argument

15 "If I had not in wisdom acted deliberately,

"I should have injured him by the speech of an enemy "

With severity, to carry a light hand to the sword

Is to carry the back of the hand of regret to the teeth

Beware that thou hearest not the speech of the designing
man,

Because, if thou dost set to work (on his speech), thou
wilt become regretful

The dignity and honour, and property of the one of good
name

The king increased, and to the evil speaker (the old wazir)
he gave rebuke

By the deliberation of his learned prime minister,

His name, in the country, became renowned for goodness

20 With justice and liberality, years he governed the country,
He departed (died), but his good name remained

Such kings, who cherish religion,

With the arm of religion (of Islam), carry off the ball of
empire

In this age, I see not one of those kings,

But if there be, it is Abu Bakr, son of Sa'di, and no other !

Oh King ! Thou art the tree of paradise

Because, thou hast flung thy shadow (of justice) to the dis-
tance of a year's journey

From fortune of happy star, there was to me greed,
That it might cast the shadow of the Huma's wing over my
head

256 Wisdom said — "The Huma gives power"
(Nay!) if thou dost desire prosperity, come into this shadow
(of Abú Bakr)

Oh God! in mercy Thou hast looked,
Since Thou hast diffused this shadow (of Abu Bakr) on the
people

Slave like, I am a prayer utterer for this kingdom
Oh God! keep perpetually this shadow (of Abu Bakr)

It is proper to imprison before slaying,
Because, one cannot join the head of the slain one

The Lord of Command and Judgment, and Dignity
Becomes not distressed on account of the clamour of men

260 Head full of pride, void of patience,—
To him, the kingly crown is forbidden

I say not — When thou dost fight, keep the foot (firm),
(But) when thou dost gather anger, keep reason in place

Whosoever has reason endures,
Not a wise man is he, whom anger makes subject.

Like an army, anger rushed from ambush
Justice remained not, nor piety, nor religion

I saw not such a demon (as anger) beneath the sky,
From whom so many angels fly

261 The Humá is a fabulous bird found in the Caucasus He on whom
its shadow falls arrives at power

256 Al u Bakr was a just and liberal monarch

264 The word angel refers to justice piety and religion

65 Is it not a crime to drink water, without the order of the
Law of Religion?

But, if by decree of the judge, thou dost shed blood, it is
lawful

Whomsoever the decree of the Law of Islām gives to
destruction,

Oh Sir! beware, that thou mayst not have fear of slaying
him

And if thou hast (about thee) followers in his tribe,
Bestow gifts on them, and cause ease to arrive

It was a crime on the part of the tyrannous man,
What is the crime of his wife and helpless children?

Thy body is powerful, and army great,
But, into the country of the enemy (of the kings of Islām)
urge it not

270 When, the enemy flies to his lofty citadel,
Injury arrives to the innocent people of the country.

Look into the affairs of prisoners
It is possible that a guiltless one may be among them

When a (foreign) merchant died in thy country,
It is paltriness to carry thy hand to his property

Because, afterwards they will bitterly lament for that mer-
chant,

His relations and tribe will openly speak,

Saying —“ The wretched one died in a foreign country,
“ The tyrant took away his property that remained ”

66 Water drinking is allowable, but it is a crime to drink it in the auspicious month Ramazan, when it is forbidden by the law of Islam

Blood shedding is considered abominable in all religions, but when the law has decreed it, it is lawful.

Think of that poor child, without father,
And be cautious of the sigh of his sorrowful heart

(There is) many a good fame of fifty years,—
Which one disreputable act treads under foot

Those of approved acts of everlasting fame
Exercised not tyranny over the property of the people

If he is king over the whole world,
When he takes property from the rich man, he is a beggar

The noble liberal man dies of poverty,
He fills not his belly from the end of the distressed one

I heard that a just order-giver
Used to have a coat, both surfaces of lining (cheap) material

One said to him "Oh Khusrav of happy days!
"Sew a coat of brocade of China"

He said —" (Cloth of) this quality is covering and ease,
"And thou dost exceed this (rule), it is ornament and
decoration

"I take not the land tax for the sake,
"That I may put embellishments on my own body, and
throne, and crown

"If like women, I put ornaments on my body,
"How may with manliness I repulse the enemy?

"A hundred times, I have even greed and desire for it,
"But, the treasury is not only for me

"The treasures are full for the sake of the army,
"They are not for the sake of ornament and decoration'

The soldier, who, on account of his king, is not happy at
heart,
Watches not the borders of the kingdom

When the enemy carries off the villager's ass,
Why does the king enjoy tribute (levied from the people)
and the tenth part?

The enemy took away his ass the king tribute,
In respect to that throne and crown, what fortune
remains?

200 Violence to the fallen one is not manliness
The mean bird carries off the grain from before the (weak)
ant

The peasant is a tree, if thou dost cherish it, (Oh King
Gardener of the kingdom!)
Thou mayst enjoy the fruit to the desire of the heart of
thy friends

With mercilessness, pluck it not out with root and fruit,
Because, the fool does injury to his own body

Those persons enjoy the fruit of youth and fortune,
Who act not severely to their inferiors

If an inferior becomes distressed
Beware of his complaining to God

205 When it is possible to take the country with gentleness,
In contest, bring not forth blood from a single pore of the
body

In the name of manliness! because, the country of the
whole earth
Is not worth one drop of blood that trickles on the earth

200 Ustâda s gmifies—weak and faulty

The weak ant, with great labour collects his store of food

204 Az pâc dar âmadân s gmifies— âjuz shudan sakat shudan
nft hân

205 Mas mî ' = lîkî mue

I heard that King Jamshîd of happy nature
Wrote on a stone, at a fountain head

"At this fountain, many like us took rest;
"They departed (in death), just as the eyes twinkled.

"With manliness and force, they took the world;
"But, they took it not with themselves to the tomb.

300 "They departed, and each one reaped what he sowed:
"There remained only good and bad fame."

When thou hast power over an enemy,
Injure him not; because this (the power) is indeed sufficient
sorrow to him.

A living enemy, head-revolving (raging), about thee (in
desire of thy blood),
Is better than his (life-) blood revolving (circulating) about
thy neck

I heard that Darius of august family,
Became separated, on a hunting day, from his retinue;

237 Jamshîd was a famous Persian king who practised sorcery, by which
jinn and devils became subject to him. It is said he reigned three
hundred years, during which time there was no sickness among the
people. At length he laid claim to godship, and was slain by Zuhâk.

In the 'Ikûl manzûm couplets 297 to 302 are omitted

296 "Damkardan" signifies—to rest, or delay,
In some places—

What use is there in boasting, or complaining, of prosperity and
misfortune?

If thou dost twinkle the eye, thou dost see neither this, nor that.

303 Darius III (336–330) B.C., was a Persian king

In the year 333 B.C., on the bank of the Issus, Darius with 600,000
men met the army of Alexander consisting of 30,000 foot and 5,000
horse. Darius fled from the field. Alexander gained a complete victory
over the Persian Army, of which 110,000 were slain.

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 Why does the king enjoy tribute (levied from the people)
 and the tenth part?

The enemy took away his ass, the king tribute,
 In respect to that throne and crown, what fortune
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With mercilessness, pluck it not out with root and fruit,
 Because, the fool does injury to his own body

Those persons enjoy the fruit of youth and fortune,
 Who act not severely to their inferiors

If an inferior becomes distressed
 Beware of his complaining to God

245 When it is possible to take the country with gentleness,
 In contest, bring not forth blood from a single pore of the
 body

In the name of manliness' because, the country of the
 whole earth

Is not worth one drop of blood that trickles on the earth

230 Uftâda signifies—weak and faulty

The weak ant, with great labour collects his store of food

234 Az pîe dar amadan signifies—âpiz shudan, sakat shudan
 uft dan

235 Mas'am ' = bîh mîe

I heard that King Jamshid of happy nature
Wrote on a stone, at a fountain head.

"At this fountain, many like us took rest;
"They departed (in death), just as the eyes twinkled.

"With manliness and force, they took the world;
"But, they took it not with themselves to the tomb

300 "They departed, and each one reaped what he sowed:
"There remained only good and bad fame"

When thou hast power over an enemy,
Injure him not; because this (the power) is indeed sufficient
sorrow to him.

A living enemy, head-revolving (raging), about thee (in
desire of thy blood),
Is better than his (life-) blood revolving (circulating) about
thy neck.

I heard that Darius of august family,
Became separated, on a hunting day, from his retinue;

237 Jamshid was a famous Persian king who practised sorcery, by which
jinn and devils became subject to him. It is said he reigned three
hundred years, during which time there was no sickness among the
people. At length he laid claim to godship, and was slain by Zuhák

In the 'Tad i manzúm couplets 297 to 302 are omitted

238 "Damkardan" signifies—to rest, or delay,

In some places —

What use is there in boasting, or complaining, of prosperity and
misfortune?

If thou dost twinkle the eye, thou dost see neither this, nor that

303 Darius III (336–330) B.C., was a Persian king

In the year 333 B.C., on the bank of the Issus, Darius with 600,000
men met the army of Alexander consisting of 30,000 foot and 5,000
horse. Darius fled from the field. Alexander gained a complete victory
over the Persian Army, of which 110,000 were slain

A herdsman came running towards him :
Darius of happy sect said to his heart :—

305 “ Perhaps, this is an enemy who has come to battle :
“ From a distance, I will pierce him with a white poplar
arrow.”

He adjusted the royal bow to the bow-string
He desired in a moment to make his existence, non-
existence.

The herdsman said .—“ Oh Lord of I‘rán and Túrán !
—“ May the evil eye be far from thy time !—

“ I am he who cherishes the king's horses .
“ In this meadow, I am in thy service ”

The heart of the king, (which had) gone (in fear), returned
to its place
He laughed and said :—“ Ob one of contemptible judg-
ment !

310 “ The auspicious angel (Jibrá‘il) assisted thee ;
“ Otherwise, I had brought the bow-string to the ear.”

Alexander then conquered Egypt, and was prepared in 331 B.C. to meet the forces which Darius had collected

Darius wished for peace. He offered to Alexander the provinces west of the Euphrates, and a vast sum for the release of his family

Alexander, being determined to conquer Persia, refused

In 331 B.C. the two armies met near Arbela. Darius had 40,000 horse and myriads of infantry. The horsemen came from the Khurd and Turkoman tribes, the footmen from Afghanistan and Bokhára.

Alexander mustered 7,000 horse and 40,000 foot

As at the battle of the Issus, the courage of Darius gave way, he fled, and his flight decided the fate of the day. Darius escaped the hand of Alexander, to fall by the hand of his own satrap Bessus

This event is most graphically described by Shaikh Nizámí in Discourse 30 of the “Sikandar Nāma,” translated by Clarke

308 The student should note that “parwaram” is used in the text, not “parwarad”

The guardian of the land-pastured laughed and said —
 "It is not proper to conceal advice from a benefactor,

"It is not laudable deliberation, nor good judgment,
 "That the king knows not an enemy from a friend

"The condition of living in greatness is such,
 "That thou shouldst know each humble person—who he is

"Thou hast many times seen me in the presence
 "Thou hast asked me concerning the herd of horses and
 the meadow

315 "Now in love I returned before thee
 "Thou dost not again recognise me from an enemy

"Oh renowned monarch! I am powerful,
 "Because, I can bring a particular horse out of a hundred
 thousand

"By reason of wisdom and judgment, I have the guardian-
 ship of the horses,
 "Thou also shouldst keep thy own herd permanent (free
 from loss) "

When Darius heard this counsel from the man,
 He spoke fairly to him, and did him kindness

Darius kept going and saying in his shame,—
 It will be proper to write this advice on the heart

320 On account of anarchy, there may be sorrow in that throne
 and country,
 When the deliberation of the king may be less than that
 of the shepherd

How mayst thou hear the lament of one crying for
 justice,—
 The curtain of thy bed-place at Saturn ?

So sleep, that the lamentation may come to thy ear,
 If the crier for justice brings forth a shout.

Who complains of the tyrant, who is in thy time,
 When every violence that he commits is thy violence ?

The dog tore not the skirt of one of a Kárawán,
 But the ignorant villager, who cherished the dog

375 Oh Sa'dí! thou earnest boldly into speech
 When the sharp sword of (true) speech is at thy hand,
 he victorious

Say what thou dost know, because, truth spoken is well :
 Thou art not a bribe-taker, nor a blandishment-giver
 (hypocrite).

Bind avarice (to thyself) but (then) wash the book of philo-
 sophy ;—
 Bid farewell to avarice, and say whatever thou dost desire.

A certain neck-exalting one (a king), in Media, came to
 know

That a wretched one beneath an arch kept saying —

“ Thou even art hopeful at the door (of God). ”

“ Then accomplish the hope of those, door-sitting. ”

321 Kaiwán, or Zuhál, is the planet Saturn in the seventh heaven. Such
 is its loftiness that the cry for justice cannot reach so far

322 In the 'Ikd : manzám, couplets 322 to 358 are omitted

327 When thou madest avarice thy garment, wash philosophy from the
 book of thy wisdom, because, by reason of avarice, thou wilt not be able
 to act according to philosophy

330 Thou dost not wish, that thy heart may be sorrowful—
Bring forth from fetters the heart of the sorrowing ones

The distress of the heart of the one justice seeking
Casts a king from his kingdom

Thou hast slept cool half a day in the retired place (haram),
Say to the foreigner, burn in the heat outside

God is the taker of justice for that person,
Who cannot ask for justice from a king

One of the great ones, possessed of discretion,
Tells a story of the son of King 'Abdu l 'Aziz

335 Saying —He had a ring stone set in a ring,
In respect to the value of which, the (Court) jeweller
was confounded

At night, thou wouldst say it is the orb, world
illuminating,
A glittering star it was, in light like the day

By chance, a drought year occurred,
When the full moon of the face of men became the new
moon

When he saw not ease and strength in man,
He considered it not manliness to be himself at ease

When a person sees poison in the jaws of men,
How will the sweet water pass to his throat?

336 The name of the son was Umar a just and liberal prince

He (Tukla) once thus spoke to a pious man,
Saying —“ My life in uselessness became accomplished

“ When country and rank, and throne pass away,
“ Only the fukîr carries away empire from the world

“ I wish to sit in the corner of devotion,
“ That I may obtain this period of five days that is (left
of my life) ”

When that wise one of enlightened soul heard,
With anger, he arose, saying —“ Oh Tukla! this is
enough

350 “ Religion is only in the service of the people,
“ It is not—in the rosary, and the prayer carpet, and
darwesh-garment

“ Be a king on thy own throne,
“ Be a darwesh in pure morals

“ Keep loin girt in truth and desire (of God),
“ Keep tongue-bound from idle speech and pretension ”

In religion, the foot (of action) is necessary, not the breath
(of words),
Because, breath without action has no real essence

The great ones, who possessed the ready money of purity,
Wore, beneath the outside coat, such a habit (of truth and
desire of God)

361 Because I exercised not enough devotion to God

362 Seven days were required for the creation of the world. Man is born
on one day, he dies on another. Thus five days are left which
metaphorically represent his life

363 Belief is not to be reposed on appearance but on the way of life

- 370 I heard that the Sultan of Turkey wept,
Before a good man, possessed of sciences,
Saying —“ From the hand of the enemy, power remained
not to me,
“ Save this fort and city nothing remained to me
“ Much I tried that my son,
“ After me, might be chief of the assembly (i. e. army)
“ Now the enemy of bad descent prevailed,
“ He twisted the tip of my hand of manliness and exertion
“ What plan may I prepare, what remedy may I make?
“ Because, the soul in my body is consumed from grief ”
- 75 The good man said —“ Oh brother! suffer sorrow for
thyself
“ Since, the best and largest portion of thy life has gone
“ This extent (of country) is sufficient for thee, so long as
thou dost remain (in the world),
“ When thou dost go, the world is the place of another ”
- If he be wise; if he be foolish, —
Suffer not grief for him, because he will endure his own
grief
The world is not worth the trouble of having,
Of seizing by the sword, and of abandoning
Whom of the Kings of Persia knowest thou,
Of the age of Firidún, and Zakhák, and Jamshid,
- 50 In respect to whose throne and country, did not declina-
tion come?
There only remained the country of God most High

70 In the 'Ikda manzum, couplets 370 to 414 are omitted

75 In some places —

The wise man was amazed, saying — Wherefore is this weeping?
It is proper to weep, on account of this reason and spirit

To whom remains the hope of remaining for ever in this
world,

When thou seest no one who remained for ever?

If silver and gold and treasure and property remains,
It becomes trodden under foot, after a few days

But of whomsoever a good act remains current,
—May mercy perpetually arrive on his soul!—

A great one, whose good name remained,—
One can say with the pious as follows —*he remained*

355 Ho! take care that thou dost cherish the tree of liberality,
In order that thou mayst have hope that thou mayst enjoy
its fruit

Practise liberality that to morrow (the Judgment Day)
when they (the angels) place the account book,
They may give thee dignities, according to the extent of
thy beneficences

One, whose foot struggle is greater,
(Has) greater dignity, at the Court of God

One, a backslider, deceiver, shameless,
Greedy desues the wages for work not done

381 In some places —

Make thy own deliberation because that one full of wisdom
Who is after thee endures his own grief
Boast not of this five days' stay

Prepare for the thought of the plan of departing (from the world)

397 *Sa'i kadam* signifies—to run to make an effort. It may be
translated by small work. In some copies the first line runs —

One whose foot is foremost in endeavour

398 The other—whose foot in endeavour falls backwards and who practises deception—will remain in God's court disappointed and unrewarded.

Quit him, so that he may carry the back of his hand (in regret) to the teeth

An oven (of ability) so hot,—yet he baked not the bread (of good deeds) !

At the time of corn gathering, thou wilt know,
That idleness is—not seed sowing

A wise man, in the boundaries of Syria,
Took a cave, for his dwelling away from the world

By reason of his patience, in that dark corner of a place,
His foot descended to the treasure of contentment

I heard that his name was—"Khudâ dost" (friend of God),

He was of an angelic nature, man-in form

The great ones placed their heads at his door,
Because his head entered not at their doors (for petitioning)

The holy man of pure practice desires
The abandonment of lust, by the beggary of the body

When every hour, his lust says —"give,
It makes him wander, in contempt, from village to village

In that land, where this wise man was,
There was a lord of the marches,—a tyrant

Such that every feeble one, whom he used to find,
He used to twist his hand (torment), with his strength of grasp

89 This is uttered by the poet

91 Pâe fano raftan signifies—sabât-i kâdam warzidan istâdagf kardan

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(Has) greater dignity, at the Court of God

One, a backslider, deceiver, shameless,
Greedy desires the wages for work not done

381 In some places —

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Who is after thee, endures his own grief

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thy beneficences

"The distress of the people is on account of thy existence;
"I love not the affliction of the people

410 "Thou art an enemy to him, with whom I am a friend;
"I consider thee not a friend of mine

"Why, in vain, should I hold thee my friend,
"When I know that God considers thee enemy?

"Give not a kiss on my hand, like a friend
"Go,—love my friends (the creatures of God)

"If they tear off the skin of 'Khudá-dost,'
"He will not become the friend of the enemy of the friend."

I wonder at the sleep of that stony-hearted one,
On account of whom, a whole nation sleeps straitened in
heart.

415 Oh great one! exercise not violence on the humble,
Because, the world remains not in one way

Twist not the grip of the hand of the powerless,
For, if he prevail, thou wilt rise to nothing.

I said to thee—take not the feet of men from their
place (distress them not),
Because, if thou dost fall into distress, thou wilt become
weak.

411 In some places—

If friendship for me chances to thee,

* Perhaps then God holds thee an enemy

415 That is—Wealth and power become changed.

416 "Panja pechidan" signifies—to vex, to cause distress

417 That is—

Drive not men from their place, and cause them not to slip from their
station and rank.

"Pae az jáe bendan" signifies—

Az kadar kase rá afgandan wa ba áram sahtan.

"Pae" has here the force of "tákat"

"Az pá, e dar ámadan" signifies—to fall into distress

World burner (a tyrant), and merciless, and malevolent-
slayer,

The face of a world became distressed by his bitterness

400 A crowd of people went (from the country) on account of
that tyranny and shame,

They took his bad name into the districts

A crowd of people (women), wretched and miserable, re-
mained

Behind the spinning wheel, they uttered curses

In the place, where the hand of tyranny becomes long,
Thou dost not see the lip of man, open from laughing

The tyrant used now and then to come, to see the shaikh,
'Khuda dost' used not to look at him

One time, the king (the tyrant) said to him — "Oh one
of good fortune"

"Gather not together thy face severely, in abhorrence
of me

405 "Thou dost know that I have the desire of friendship for
thee,

"For what, dost thou bear enmity to me?

"I grant that I am not the chief of the territory,

"(But) in honour I am not less than the darwesh

"I say not—place my excellence above any one,

"So be with me as (thou art) with every one"

The wise 'Abid heard this speech

He arose in perturbation, and said — "Oh King! hold thy
ear (listen)

401 The student should note the use of *peah grafted*

403 *Bar ashuftan* signifies— to be grieved and angry

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"I love not the affliction of the people

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"I consider thee not a friend of mine

"Why, in vain, should I hold thee my friend,

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Az kâdar kase ra asgandân wa ba âram sakhtân

"Pâe" has here the force of "tâlat."

"Az pâ, e dar âmadan" signifies—to fall into distress

It is not proper to reckon the enemy at a low estimation,
 Since I have seen a great mountain from a small stone

Dost thou not see that, when the (weak) ants assemble
 together,
 They bring trouble and torment to fighting lions?

The (slender) hair is not less than a thread of silk
 When it becomes manifold, it is stronger than a chain (of
 iron)

The heart of friends collected (tranquil) is better than
 the treasure collected
 The empty treasury, better than men in grief

Throw not the work of any one at his feet,
 Because it may often happen, that thou mayst fall at his
 feet

Oh feeble one! endure (the tyranny) of the strong,
 Because, one day, thou mayst be stronger than he

With resolution, bring forth a cry against the oppressor,
 Since, the arm of resolution is better than the hand of
 force

Say to the withered lip of the oppressed one,—laugh!
 Because they will dig out the teeth of the tyrant

By the noise of the drum, the rich man became awake,
 What knows he as to how the night of the watchman
 passed?

18 In the Ikhtisâr manzum couplets 418 to 421 are omitted
 So when the weak gather together they become strong

22 Darpe and alhtan signifies—

Tahkîr wa ihtimâl wa talîl kardan

24 As they have said —(Arabic) The spirit of men is the cause of
 the moving of mountains

25 That is —the rich one all night is in sleep and ease the poor one
 all night is awake and in agitation

The man of the Kárawán suffers grief on account of his
own load (of merchandise),
His heart burns not at the wounded back of the ass

I have granted that thou art not of (the number of) the
fallen :

When thou dost see a fallen one, why dost thou stand (and
not give help) ?

On this point, I will tell thee a tale of past event,
Inasmuch as it would be slothfulness to pass by this speech

430 Such a famine occurred in the city of Damascus,
That lovers forgot love

The sky over the earth became such a miser,
That the crops and the date-trees wetted not their hips

The spring of the ancient fountains dried up,
Water remained not, save the water of the eyes of
orphans

Only the sigh of a widow-woman, it used to be,
If smoke went forth from a window

I saw trees, leafless (poor), like a darwesh,
Those strong of arm, languid and greatly distressed (by
the severity of the famine)

428 "Giriftan" is frequently used in this sense, as "farz yákabúl kardan,"
to grant, to assume, to agree

430 Damascus was founded by Damshák, son of Nimrud
Friends on meeting said in former times—"Ishk," love be to thee!
Say in these—"Salám 'alayka" peace be to thee!

In the drought year, for fear of being asked for something friends
saluted not each other

431 'Burg" signifies—the leaf of a tree, and also, provisions

Not in the mountain, verdure, not, in the garden, a
branch

The locusts ate the garden, and men, the locusts

In that state of things, a friend came to me
To that extent broken down,—merely a skin on his bones

Although, in dignity, he was of strong state,
Was lord of rank and gold and property

I said to him —“ Oh friend of pure disposition !
“ Say, what wretchedness has happened to thee ? ”

He angrily shouted at me, saying —“ Where is thy
reason ?

“ When thou dost know, and dost ask,—the question is a
fault

“ Dost thou not see that distress has reached to an exceed-
ing great degree,—

“ Trouble arrived to an extreme limit ?

“ The rain from the sky descends not ,

“ The sigh of the complaining ones ascends not ”

At length, I said to him —“ For thee, there is not fear ,

“ The poison (only) shys where the antidote is not

“ Though another person should perish from destitution,

“ Thou hast wealth To the duck, what fear of the
storm ? ”

The lawyer, vexed, glanced at me

The glancing of a learned man at a foolish one

“ Saying —“ Oh friend ! although a man is on the shore,

“ He rests not,—his friends, drowning

“ I am not yellow of face, by reason of want of victuals ,

“ Grief for those food less has made yellow my face ”

The wise man wishes not to see a wound
Neither on the limbs of a man, nor on his own limbs.

I am one of the first of those of sound body,
When I behold a wound, my body trembles.

The pleasure of that sound-bodied one becomes disturbed,
When he is at the side of the languid sick.

450 When I see that the wretched darwesh eats not,
The morsel of food within my palate is poison and grief

Thou dost take one of (his) friends to prison :—
Where is his pleasure in the garden ?

One night, the sigh of the people lighted up a fire.
I heard that a half of the city of Baghdád was burned.

One, in that state, quickly uttered thanks,
Saying :—" Injury has not reached my shop."

A world-experienced one said to him :—" Oh father of
lust !
" For thee the grief of thy self was sufficient.

455 " Thou dost approve that a whole city should burn by fire,
" If thy house is on one side, away from danger."

448 In some places :—

Thank God, although I am free from wound

452 In the 'Ikḍ-manẓúm, couplets 452 to 479 are omitted

454 The text gives "bū-l hawás," which is said to be wrong, because
"hawás" is Persian The construction in—

"bū-l-faẓúl" }
"bū-l-'ajab" } is correct, as the words are Arabic

For this word, "būl hawás" should be read, in which "būl" signifies
—"bisīyār"

except the stony-hearted one, how may he make his
 stomach tight (with food),
 when he sees persons stone-bound on the belly?

How does the rich man himself eat that morsel,
 when he sees that the darwesh devours the blood (of his
 heart from grief)?

Why not to the care-taker of the sick one — "He is of
 sound body,"
 because he writhes from grief, like a sick one

Is he one of tender-heart, when friends arrive at a stage,
 sleeps not, when the wearied loners are in rear

The heart of kings is a load carrier,
 when they see the ass of the fire-wood drawer in the clay

Is a (worthy) person in the house of happiness,
 one word of the saying of Sa'di is enough

This also is sufficient for thee, if thou wilt hear,
 to wit — if thou sowest thorns, thou reapest not jasmine

Thou hast knowledge of the Kings of Persia,
 Who exercised tyranny over their subjects

The way of the most excellent of the pious was such that, when over-
 taken with famine, they begged not of any. Rather, lest any should
 become acquainted with their famished condition, they bound a stone on
 the belly, by which they mitigated the pain of hunger and obtained an
 appearance of fulness of belly, as from eating food.

The care-taker of the sick is, by sympathy, himself sick

As they have said — If a person is in the house, one word is enough

As they have said —

The sage of Ghuznavi has said —

Oh Brother! whatever thou sowest, thou wilt reap

That dignity and sovereignty remained not,
That tyranny over the peasant remained not

465 Behold the crime which issued from the hand of the
tyrant!

The world remained, he, with his acts of oppression,
departed (died)

The body of the justice giver is happy on the day of the
place of assembling (resurrection),

Because, he has an abiding place in the shadow of the
throne of God

To a tribe, whose goodness He approves, God
Gives a king, just, of good judgment

When He wishes to waste a world,
He places the country, in the grasp of a tyrant

The pious ones think cautiously of the tyrant,
Because, the oppressor is (the personification of) the anger
of God

470 Recognise greatness from Him, and understand the ob-
ligation,

Because, the prosperity of the ungrateful one becomes
frail

If thou dost express thanks (to God) in respect to this
country and property,

Thou mayst reach to a property and country without
decline (Paradise)

466 When in the Day of Judgment the Sun ascends to the height of one
spear only (and I will be very near) there are three persons whom God
will place beneath the shadow of His throne

One of the three will be a just king

On the Judgment Day there will be no shadow save that of God's
throne

471 If thou dost exercise justice equity liberality and generosity —
thou mayst obtain a property and country without decline i.e. Paradise
Because — thanks for country is the exercising of justice, and thanks
for property is bestowing on the poor

But, if in sovereignty thou doest violence,
After sovereignty, thou mayst practise beggary

Sweet sleep is forbidden to a king,
When the weak one is the load-carrier of the strong

To the extent of a mustard seed grain, injure not a people,
Because, the Sultán is the shepherd, and the people the
flock

5 When they experience strife and injustice from the king,
He is not a shepherd, he is a wolf Cry out against him

He went to a bad end, and thought ill advisedly,
Who exercised tyranny over his inferiors

By negligence and severity towards these inferiors, he
passes away,
A bad name will for years remain attached to him

Thou dost not wish that, from behind, they should curse
thee?

Be good so that a person may not utter evil of thee

I have heard that, in a territory of the west,
There were two brothers (prince sons), of one father (a
king),

80 Army commanding, and neck exalting (headstrong), and
stout,

Good of visage, and wise, and expert with the sword

The father considered them both to be terrible men,
He found them seekers of warlike action and strife

172 The beggary of this world is evident to all The beggary of the next
world consists in being there contemptible and void of its ready money
181 ' Yáft here a gnafies— did

He went (and) divided the country into two parts,
He gave a portion of it to each of the sons

God forbid ! that on account of one another, they should
 wrangle,—
Should draw forth, in contest, the sword of rancour

After that, the father lived a short time,
(Then) he surrendered his precious soul to the Soul-
 Creator

435 Death caused his rope of hope to break,
Death tied down his hands from work

On two kings was established that kingdom,
In which were treasure and army, beyond limit and
 computation

According to their own view, in respect to their own
 welfare,
Each one took a different way

One (pursued the path of) justice, so that he might bear a
 good name,
The other, tyranny, so that he might amass wealth

One made benevolence, the way of his life,
He gave money, and provided for the darwesh

440 Laid foundations (of buildings), and gave bread, and
 cherished the army,
Made night-houses for the sake of the night of the darwesh

435 In some places —

When Death broke the rope of his hope,
The hand of Death tied down his tongue

437 'Bih uftád ' signifies— *bihbúd,* or '*kharfiyat* ' welfare

According to the guidance of their reason to whatever they recognised
as best for them, they each took their way

When, in the beginning of creation, his fortune was reversed,

Whatever the good men said to him—do ; he did not.

What said the good men to that good (unjust) prince ?—

Enjoy the fruit (of power, do justice) ; because the unjust one enjoys not

His imagination was a fault, and his policy languid ,

Because, whatever he sought in oppression was (to be found) in justice

Of this one, a had repute remained , of that one, a good name .

The pinnacle of a good end is not for the bad

A certain one (was sitting) at the end of a branch, and the hutt end kept cutting :

The Lord of the garden glanced, and saw.

He said .—If this man does evil,

He does it not to me, hut to his own body

Advice is in place (proper), if thou wilt hear ;

With the strong shoulder cast not down the weak ones

9 "Kâf Kun"

"Kun," the order of God in the beginning of the creation of the world
Verse of the Kurán —(*Arabic*) "When God wished to create a thing, His command was indeed as follows —God said to it—'Be!' Then it became"

"Kâf" is the first letter of the word "Kun" Immediately on God's order, all created things became

2 "This" refers to the unjust prince , "that" to the just prince

2 In the Ikâ i manzum, couplets 512 to 547 are omitted

Because, to-morrow (the Judgment Day) to God, the king
brings

The beggar, who before thee is not worth a barley-gram.

Since thou dost wish that, to-morrow, thou mayst be a
great one,

Make not an humble one thy enemy

Because, when this kingdom passes from thee (in death),
That beggar will, in anger, seize thy skirt.

From the feeble, restrain thy hand ; do not (such a deed) ;
Because, if they cast thee down, thou wilt become ashamed.

In the opinion of those free from worldly cares, there is
shame,

In falling by the hand of the fallen

The great ones of enlightened mind and good fortune
Won, by learning, a crown and throne

In rear of the upright, swerve not .

And, if thou dost desire truth, listen to Sa'dî.

Say not—there is no dignity, higher than sovereignty ;
Because there is no empire safer than the empire of the
darwesh

Men, the more lightly loaded, the more quickly go :
This is true ; and the pious ones listen (and obey)

16 The agent to "barid" is "gadā'e", and its subject is "Khusrāu,e"
In the endeavour to keep the two lines distinct, the couplet is obscure.
The meaning is.—

On the Judgment Day, the oppressed beggar (who in thy opinion is
not worth a grain of barley) brings the king (his oppressor) before
God

520 The empty handed one suffers distress, on account of a loaf
of bread

The king suffers grief, to the extent of a world

In the case of the heggar, when the bread of the evening
is obtained,

He sleeps as pleasantly, as the Sultán of Syria

Grief and joy proceed to an end,

By death, these two quit the head

Whether this one, on whose head they placed the crown
Or that one, on whose neck the (paying of) tribute came,

If the exalted one be in Saturn,

And, if the straitened one be in prison

530 When the cavalcade of death hastes to the head of these two,
It is not possible to recognise one from the other

The guardianship of country and empire is a calamity
The heggar is king, but his name is heggar!

I once heard that, in a certain place,

A skull spoke to an 'ábid,

Saying — "I possessed the pomp of order giving,

"I had on my head the cap of greatness (a crown),

"Heaven and concordant fortune gave me aid,

"With the arm of empire, I seized Babylon,

535 "I had greatly desired that I might enjoy Kirmania,

"When, suddenly, the worms ate my head"

Pluck out the cotton of carelessness from the ear of sense,
That the advice of dead men may come to thy ear

535 Tama larda búdam may be rendered —

I was desire making or I was wishing

The man of good work—evil is not to him :
No one practises evil, that good may come to himself.

The man mischief-stirring is also in the desire of wickedness,
Like the scorpion, that seldom goes as far as his own
house.

If in thy disposition, there is not (the wish for) a person's
advantage,
A jewel and the hard stone are even so identical.

510 Oh friend of happy disposition ! I uttered a mistake ;
Since there is profit in iron, and stone, and brass.

Even so, for the sake of reputation, the dead is best, the
man
Over whom the stone has pre-excellence.

Not every man-born-one is better than a rapacious animal ;
Since the rapacious animal is better than the bad man-
born-one

Man, endowed with wisdom, is better than the beast of
prey,—
Not the man, who, like a beast of prey, falls upon men

When a man understands only eating and sleeping,
What excellence has he over the reptiles ?

545 The unfortunate horseman, going without a road,
The footman surpasses in travelling

No one sowed the grain of generosity,
Who gathered not up the harvest of the desire of his
heart.

538 When the scorpion, for man-injuring, issues from his house—men cause
him injury, so that it is seldom they let him return to his house alive

In our lives, we have never heard,
That goodness befell the bad man

A man of war had fallen into a well
Such an one that the male-tiger became female, from fear
of him

The evil-intent one ever experiences only evil —
He fell, and saw no one weaker than himself

550 All night, from complaint and lamentation, he slept not ;
One struck his head with a stone, and said —

Didst thou ever come to a person's call (for help),
That to-day thou dost desire a grievance-redresser ?

Thou didst sow every seed of unmanliness,
See assuredly what thou hast taken up

Who places a plaster on thy soul-wound,
When hearts keep complaining of the wounds inflicted by
thee ?

Thou usedst to dig a pit in our path,
In the end, without doubt, thou hast fallen into the pit

555 Two persons, for the sake of high and low, dig a pit .
One of good walk of life, the other, of bad repute

548 "Gazir" signifies—an officer, a hero

549 "Khud" should be read with fatha for poetry sake

550 Lit "One struck a stone on his head"

553 Whatever thou dost sow, thou dost take up its produce

553 In some places —

Souls will bewail, on account of thy power

And again —

Thou hast let no grief for the man of low

This one, that he may make the throat of the thirsty one
fresh,

The other, that people may fall into it, up to the neck

If thou doest bad, expect not goodness

Because the tamarisk never brings forth the grape-fruit

Oh thou barley sown in autumn! I think not
That thou wilt obtain wheat, at reaping time

If with soul, thou dost cherish the tree of hell,
Think not, that thou mayst ever eat its fruit

360 The wood of the colocynth brings not the green date
Whatever seed thou didst cast,—expect that very fruit

They relate a story of a certain good man,
That he paid not respect to Hujjāj, the son of Joseph

In frenzy, he cast on him such power (of argument)
That the power of altercation remained not to Hujjāj

358 Another poet says —

Be attentive to this speech and listen well

Wheat springs from wheat barley from barley

360 'Zakūm (properly written 'zaḥkūm) is a fruitless thorny tree of
the desert, its white sap is of foul smell it is called the tree of hell

In the 'Iqd i manzūm couplets 553 and 560 are omitted.

60 'Khar zabra is called in Arabic sammūl ḥumār. Originally, in
Persian it was written 'Ihar zahraj in medical works it is called
'ḥimzāl that is colocynth

61 Hujjāj the son of Jāsāj (not the Joseph of Bible history) was an
amīr of Baghād notorious for tyranny. He lived in 643 A.D.

The good man gave advice with severity and whatever Hujjāj said
rejected.

62 'Saudā' signifies—frenzy, anger, passion

'Dast i hujjat fishanād. That is to say, Hujjāj became convinced
The custom of Hujjāj was this —He would lay a guiltless man. If it
were his pleasure, they would spread the decapitation carpet before him,
place the victim on it, cut off his head, and take away the slain one on
it. In this way, the spot in front of Hujjāj was unstained with blood.

Hujjaj looked sharply at the officer of the court,
Saying —“Cast down the decapitation carpet, and spill his
blood ”

When argument returned not to the violence seeking one,
He draws, in contest, his face together

55. The man of God laughed and wept
The stony-hearted one of obscure judgment wondered

When he saw that he laughed, and again wept,
He inquired, saying —“Why is this laughing and
weeping ? ”

The Man of God said —“I keep weeping, on account (of
the violence) of time,
“Because, I have four helpless children

“I keep laughing on account of the grace of the pure God,
“Because I, the *oppressed one*, go to the dust,—not the
oppressor ”

One said to Hujjaj —“Oh good hearted monarch !
“What dost thou desire of this old man ? touch him not

60. “Because a people look towards, and lean upon him
“It is not lawful, to slay a crowd at one time

“Practise greatness and forgiveness, and liberality
“Think of his little children

“Perhaps thou art the enemy of thy own household,
“Because thou dost approve of evil to households ?

“Think not—hearts (*being*) torn by thy tyranny—
“That, on the last day, good may befall thee ”

I heard that Hujjaj listened not, but shed his blood
Who knows how to fly from the decree of God?

That night, a great one slept in that thought
In sleep, he saw him, and asked (his state), the
slaughtered one said

"Hujjaj urged not his punishment, in regard to me, more
than one moment,

"Punishment remained to him, till the Judgment Day "

The oppressed one slept not, fear his sigh
In the morning time, fear the sigh of his heart

Dost thou not fear, that, at night, the one of pure heart
May bring forth, from the burning of his heart,—Oh
Lord!

Iblis did evil, and experienced good?—No,
The pure fruit comes not from the filthy seed

Shout not against rough hon like men,
When with boys, in boxing, thou dost not prevail

One give advice to a son
—Preserve the counsel of the wise—

6 Syásat signifies—order regulation of government If n. it means
punishment

7 Muhammad ord red —(Arab c) Fear the claim of the oppressed one
indeed God Most High has not hung a curtain between this and that
(i.e. between Himself and the oppressed one)

8 As they have said —

Tree and fruit continually speak to thee
Saying —Oh Sir! whatever thou wilt sow the same grows for thee
In some places —

At the time of quarrelling rend not the curtain of any one
Because thou also mayst have shame in secret.

1 The second bustiql has no connection with the first nor with couplet

582 The author says to the reader as follows —

I am relating the alyce given by a certain one listen and hold
dear

In the Tld : manzúm complets 581 to 588 are omitted

“Oh son! exercise not violence on small folk,
 “Because one day, a great one may attack thy head.”

Oh wolf of deficient understanding, dost thou not fear,
 That, one day, a panther may rend thee in pieces?

In youth, I had strength of grasp;
 The heart of inferiors was distressed on account of me.

585 I suffered one blow of the fist of the strong,
 I exercised not force, again, against the weak

Take care thou sleepest not in carelessness; because sleep
 Is improper for the eyes of the leader of a tribe.

Beware; sympathise with the grief of inferiors;
 Fear the violence of time.

The advice, that is free from design,
 Is like bitter medicine,—the repelling of disease.

They relate a story of one of the kings,
 Whom the disease of guinea-worm made like a spindle.

590 Weakness of body to such a degree overthrew him,
 That he envied his subjects

Although, the king on the chess-board is famous,
 When weakness comes, he is less than a pawn.

A courtier kissed the ground before the king,
 Saying —“May the country of the Lord be eternal!

“In this city, is a man of happy spirit,
 “Like whom, in abstinence, a man is rare.

“They brought not before him the important affairs of any
 one,—

“Whose object was not obtained, in a breath

505 "An improper act has never issued in regard to him,
 "(He is) one of illumined heart, and one whose prayers are
 answered

"Call (him), so that he may utter a prayer, on account of
 this disease

"That mercy from heaven may arrive on earth"

The king ordered, so that the chiefs of the servants
 Summoned the old man of happy footstep

They went and uttered the message The fakir came—
 Body powerful in contemptible dress

The king said —"Oh wise man! utter a prayer,
 "Because, in respect to the guinea-worm, I am foot bound,
 like a needle"

510 The old man, bent as to his back, heard this speech
 With severity, he brought forth a harsh shout,

Saying —"God is compassionate to the just ruler
 "Forgive, and behold the gift of God

"How may my prayer be profitable to thee—
 "The oppressed captives, in pit and fetters?

"Thou hast not made presents to the people,
 "Whence mayst thou experience the empire of easiness?

"It is necessary to ask pardon (from God) for thy fault,
 "Then, beseech a blessing from the holy shahh

520 "How may his (the shahh's) prayer aid thee,
 "The prayers of oppressed ones behind thee?"

525 The eye of the needle is considered the foot When it is threaded, it
 is said to be foot bound

The monarch of Persia heard this speech,
From anger and shame, he frowned

He grieved and then said to his heart —

“Why do I grieve? this, that the darwesh said, is right”

He ordered so that whoever was in fetters,
Him, by order, they quickly freed

The world-experienced one (the shaikh), after two in-
clinations of the head in prayer,
Lifted up the hand of supplication to God,

10 Saying —“Oh uplifter of the sky!

“In battle (against thee) thou didst seize him, in peace
invite him”

The saint thus held up his hands in prayer,
When the king raised his head (from the pillow) and
leaped on his feet

Thou wouldst say —“From joy, he will fly,
“Like a peacock, when he saw no longer the thread (of
captivity) on his foot”

The king ordered —the treasury of his jewels,
They scattered on his (the shaikh's) feet, and gold on his
head.

The shaikh shook his skirt from all that (treasure) and
said —

“For the sake of the false, it is not proper to conceal the
truth

510 Jang wa sulh signify—“mukhâshfat wa muwâfikat” i.e. in opposition
and concord

511 Dâman afsh/ndan or dâman bar afshândan signifies—to
journey to abandon to turn away the face from That is —for the
sake of wealth it is not fit to conceal the truth.

15 "Go not again to the end of the tether (of injustice),
 "Lest that again the guinea worm should raise its head "

When once thou hast fallen, take care of thy foot,
 That once more it slips not from its place

Listen to Sa'di, for this speech is true,—
 "Not every time, has the fallen one risen "

Oh Son! the world is not an everlasting country,
 There is no hope of the sincerity from the world

Morning and evening, on the wind, used not to go,
 Tho' the one of Sulaimán?—on him be peace!

0 In the end, didst thou not see that it went to the wind
 (became non-existent),
 Happy is that king, who went (from the world) possessed
 of learning and justice!

That person seized from the midst (of the world) the ball
 of empire,
 Who was in consideration of the ease of the people

Those things which they took up (to the future world)
 came of use,
 Not those things which they amassed and abandoned
 (in this world)

I have heard that, in respect to the glorious chief of Egypt,
 Death hastened an army on his life

Sar i rishta signifies—desire or object

Practise not again the tyrannies which thou didst once exercise
 The second hemistich is the true speech referred to
 In the 'Ikhlâs manzum couplets 618 to 636 are omitted
 In some places—

This space of five days prosperity is his
 Whose pleasure is—the vexing of men

Ajall is glorious, ajal signifies—death

The beauty went from his cheek, heart exalting
 When the sun becomes yellow, much of the day remains
 not

625 The wise men (in sorrow) bit the hand of annihilation,
 Because, in the medical books, they saw no remedy for
 death

Every throne and country declines—
 Save the country of the Eternal Order-Giver

When the day of his life came near to the night (of non
 existence),
 They heard him say beneath his lip,

As follows — ' A king like me, in Egypt, there was not
 "When this is the fruit, sovereignty is worthless

"I gathered the world, I enjoyed not its fruit
 "Like the helpless ones, I passed from its desire '

630 The one of approved judgment who gave and enjoyed,
 Gathered the world, for the sake of his own body

Strive in this work, so that wealth may be a dweller with
 thee,
 Because, whatever remains behind thee is regret and fear

The rich man, on the couch, soul fleeting, makes
 and the other, long

shows thee by the hand,
 and his tongue from speaking,—

of annihilation, or became captive to its
 to his dying
 lies—to whisper
 abandon.

To this effect:—extend one hand in generosity and liberality;

Contract the other hand from tyranny and avarice.

35 Now, that thou hast the power, take action;

How again (in the grave) mayst thou bring forth the hand from the shroud?

Often the moon and pleiades and sun will shine;

But thou wilt not raise thy bead from the pillow of the grave.

King Kizil Arslán had a strong fort

That exalted its neck above the mountain Alwand.

There was not fear of any one; nor need of anything:

Like the ringlets of brides, its road fold within fold.

It had fallen strangely in a garden, in such a way,

As a white egg on a green tray.

10 I heard that a man of favourable mien

Came, from a long journey, to King Kizil-Arslán.

A truths-recogniser; world-experienced;

A skilled one; world-travelled;

A great one; an eloquent one, work-knowing;

A wise one; speech-weighing; much-knowing.

Kizil said:—"So much as thou hast travelled,

"Hast thou seen another place, strong like this?"

35 "Dast zadan" signifies—to assist, or to show manliness
 37 Alwand is a lofty mountain in the territory of Hamdán
 38 Because the fort was strong, and all things were ready within it
 "Zulf" is the ringlet that goes round about the ear

A great one upon this, reproached him,
Saying —“ The wise man utters not the impossible,—oh
wonder !

55 “ Of the kings of Persia, whom dost thou know,
“ Of the time of Firdun and Zakhak and Jamshid,
“ In respect to whose throne and country, decline hap-
pened not ?
“ (To utter) the impossible is not decorous on the part of
a wise man

“ To whom remains the hope of existing always,
“ When thou seest no one, who remains for ever ? ”

The learned sensible man thus replied,
Saying —“ The wise man utters not unsuitable speech

“ I sought not perpetual life for him ,
“ I sought for aid, by the grace of his liberality

70 “ For, if he be devout, and pure in conduct,
“ Religion understanding, advice hearing,—

“ The day, on which he plucks up his heart from this
country (of the world),
“ He pitches his royal tent in the other country (of
Paradise)

“ Then, there is no decline to this empire ,
“ There is translation from the (transient) world to the
(everlasting) world

“ If he be devout, what harm in his death ?
“ For he is a king even in the future world ”

Whosoever has treasure, and command, and army ,
Government, and dignity, and desire, and pleasure,—

8 If his disposition be good,—
Ease, at all times, is prepared for him

But, if he exercises violence against the poor,
This same command and dominion are his for five days

When Far'ún abandoned not wickedness,
He exercised sway only up to the brink of the grave

I have heard that of the monarchs of Ghur,
A certain king used to seize asses by force

The asses, beneath heavy loads, fodderless,
Wretched, perished in the space of two days

When Time makes the mean one rich,
He places a load on the straitened heart of the darvesh

When his roof is lofty, the self worshipper
Pollutes, and casts rubbish on the humble roof (of his
neighbour)

[heard that, one day, with the intention of hunting
The tyrannous monarch went out

He urged his steed in rear of the game,
Night overtook him, he remained far from his retinue

Knew, in solitude, neither the turning nor the path,
Just at length his herd (himself) into a village

A certain old man was residing in that village,
Old of old men, men recognising

He kept saying to his son —“ Oh happy portion !
Take not thy ass, in the morning, to the city

" For this one, ungenerous and of reversed fortune
 " — Would that I might, instead of his throne, behold his
 bier ! —

" Has his loins girt in a demon's service,
 " A cry, on account of the hand of his violence, goes to
 the sphere

" In this territory, ease and cheerfulness
 " The eye of man saw not and sees not

690 " Perhaps this one whose book of sins is full, void of
 purity,
 " Will go to hell,—curses in his rear "

The son said — " Long is the way and difficult ,
 " Oh one of good fortune ! I cannot go on foot

" Consider a way, and express an opinion ,
 " For thy judgment is more luminous than mine "

The father said — " If thou wilt listen to my judgment,
 " It is proper to take up a large stone ,

" To strike the ass, the load carrier, several times with it ,
 " To wound his head, and his leg, and his flank

695 " Perhaps, that base one of ugly religion
 " An ass,—lame, wounded—may be, for his work, useless

" Like Khizr, the prophet, who shattered the ship,
 " And, thus, stayed the hand of the powerful tyrant

" In the year, in which the tyrant seized the ship at sea,
 " He won many years of bad-repute "

696 ' Khizr ' was a celebrated prophet, his history is written in the Sura Kahf of the Kurán, he is said to have discovered the water of life—See Sikandar Nama, Discourses 68, 69, and 70

When the boy heard this tale from his father,
 Ho took not his head beyond the writing of the order

He struck down tho helpless ass with a stone,
 The ass became feeble of leg, lame of foot

700 The father said to him —“Now, take thy own way,
 “Take that road even which is desirable to thee”

The son fell in with a karaván,
 As much abuse as he know, he gave (to the tyrant)

And, on this side, the father—face towards the sky,
 Saying —“Oh Lord! by the prayer-carpet of the true,

“Give me, from Time, as much tranquillity,
 “As ruin springs from this oppressing tyrant

“If I witness not his destruction,
 “My eyes, in the night of the grave, will not sleep in the
 dust

705 “A woman,—much better than an injurious man,
 “A dog,—better than the man, man injuring

“The hemaphrodite, who shows injustice towards himself
 “Better than that one, who shows evil towards man”

The tyrant-king heard this speech, but said nothing,
 He tethered his horse, and, herd on saddle-cloth, laid
 himself down to sleep

All night, in wakefulness, he counted the stars,
 Through frenzy and reflection, sleep took him not

When he heard the voice of the morning-bird,
 He forgot the night's distress

710 The (king's) horsemen, all night, galloped (in search),
 Recognized, in the morning, the track of his horse

Beheld, on horseback,—in that plain, the king,
On foot, the whole of the troop went (towards him)

Placed the head, in service, on the earth,
—From the wave of the multitude, the earth became like
the sea —

The great ones sate down, and asked for food,
They ate, and set the assembly in array

One of his old friends said —

—Who was his chamberlain, at night, and courtier, by
day —

715 “ Last night, what victuals did the peasants place before
thee ?

“ As for us, neither eye nor ear reposed ”

The monarch could not relate the adventure,
Which, from bad repute, occurred to him

He brought his head, very slowly, before the courtier's
head,
(And) whispered, secretly, to his ear —

“ No one brought before me the leg of a bird,

“ But the leg of an ass,—dislocated beyond measure ”

When the tumult of joy came into the king's nature,
Memory of the villager of the previous night came to him

720 He ordered —they searched, and firmly bound him,
Cast him, with ignominy, at the foot of the throne

The black hearted one drew forth the sharp sword,
The helpless one knew not the way of flight

714 The second line describes the friend

In the Ikht-i-manzûm couplets 714 and 715 are omitted

718 They brought him—not the leg of a bird to eat—but the dislocated
leg of an ass as evidence of his tyranny

Reckoned that moment the last of his life,
Said whatever revolved in his heart

Seest thou not that when the knife is at the head
Of the pen—its tongue (nib) is swifter?

When the villager knew that flight from the enemy was
impossible,
Fearless of him, he poured forth the arrows of his quiver
(of speech) .

726 He raised the head of despair, and spoke —

“ On the night of the grave, it is not possible to sleep in
the house

“ Oh monarch! not alone, said I to thee,

“ That thou art of reversed fortunes and unfortunates

“ I (alone) cursed not the power of thy oppression,

“ But a people, suppose—ones slain, out of a people
(what then?)

“ From the mercilessness that exists in thy time,

“ The whole world is the proclaimer of thy violence

“ Why getst thou angry with me only?

“ I spoke before thee, but, all the World behind (thy
back)

730 “ It is strange that cursing on my part comes harshly to
thee,

“ Slay, if thou canst slay the whole world

“ But if rebuke, on my part, appears severe

“ Pluck up, in justice, the root of reproach (of injustice)

“ When thou doest injustice, expect not,

“ That thy name for goodness will go into the count:

" And, if—oh mean one!—it be that my speech is hard
to thee,

" Do not to another,—what is hard to thee

" For thee, the remedy is to turn away from tyranny,

" It is not an innocent matter, to slay the helpless

" Suppose—for thee, five days more are remaining,—

" Suppose—two days more of enjoying pleasant ease

(What then?)

" The tyrant of bad walk of life remains not (in the world),

" (But) everlasting curses will remain on him

" I know not how thine eyes sleep,

" The oppressed, through thy hand of oppression, sleepless

" For thee, there is good advice, if thou wilt listen,

" But if thou wilt not hearken, thou thyself wilt become
sorrowful

" Know,—how praised becomes a king

" Whom the people praise in the Court

40 " What profit—the applause, at the head of the assembly,

" The old woman,—cursing behind the spinning wheel "

The villager thus spoke,—the sword above his head,

The soul surrendered to the arrow of Fate

The king, from the intoxication of carelessness, came to
reason,

The auspicious angel Surosh (Gabriel) whispered to his ear,

Saying —" Restrain the hand of torture from this old
man,

" Suppose,—one slain, out of thousands of thousands
(what then?) "

His head remained sometime in the collar (of reflection),
After that, he filled his sleeve with pardon

5 Took off his fetters, with his own hands,
Kissed his head, and took him into his bosom

Gave him greatness and lordship,
His welfare sprang forth from the branch of hope

This story became related in the world,
Good fortune goes behind the upright

Thou wilt learn an adorned walk of life,—from wise men,
(But) not to the same degree as from the ignorant (the
enemy), fault-finding

Hear thy own character from the enemy, because,
In the friend's eyes, whatever comes from thee is good

0 Those singing praises are not thy friends,
Those reproaching are thy friends

It is a crime to give sugar to the sick one,
When the bitter medicine is fit for him

The one of sour face rebukes better,
Than friends of pleasant disposition, of sweet temperament

No one utters to thee better advice than this
If thou art wise, a hint is enough

•

When the turn of the *Khulafat* came to Mamun
He purchased a damsel with a face as the moon

4 In the 'Ikḍ i manẓūm couplets 742-747 and 753-797 are omitted
4 Māmūn one of the *Khulafā* of Abāsīya, was the son of Harānu r
Rashīd so often mentioned in the *Arabian Nights*

55 In face, a sun, in body, a rose,
In wisdom, wise,—a wanton one

In the blood of lovers, her hand deeply imbrued,
Her finger tips, jujube stained

Saffron—on the eye brow, devotee enchanting,—
Was like the rainbow on the sun

On the night of the rites of Venus, that enchanting toy,
Hur born,
Perhaps gave not her body to Mámun's embrace

The fire of anger fiercely seized him,
He wished to make her head two portions, like the Gemini

760 She said —“Lo! my head, with the sharp sword,
“Cast down, but, exercise not sleeping and rising with
me”

Mámún said —“From whom, has injury reached thy heart,
“What feature of mine was disagreeable to thee?”

She replied —“If thou slayst me, or if thou cleavest my
head

“ (I must say)—from the smell of thy mouth, I am in
distress

“The sword of contest, and the arrow of oppression slay,
“At once, the smell of thy mouth, gradually”

Sarwar (Mámun) of happy fortune heard this speech,
He was greatly astounded, and sorely grieved

757 Kaus signifies—a bow
Kazah is the name of a devil.

Kaus : kahaz is Satan's bow and also the name of Rustam's bow

In Persia rain is precious. When the rainbow appears rain usually
ceases. The people then say that Shaitan has stopped the rain with his
bow

765 Was, all night, in this thought, and slept not ;
Spoke, the next day, to the wise ones

Those of every clime, constitution—understanding,—
With every one of them, he spoke on every matter.

Although, at that time, his heart was vexed with her,
He took medicine, and, became fragrant of smell, rose-like

He made the part faced one, companion and friend,
Saying —“ This one uttered my defect, she is my friend ”

In my opinion, that one is thy well-wisher,
Who says —“ A thorn is in thy path ”

770 To say to the road lost—“ Thou goest well,”
Is a great cruelty and atrocious crime

At that time, when they utter not before thee thy defect,
Thou, from ignorance, considerst thy defect, skill

Say not —“ The sweet honey is the superior sugar ”
To that one, for whom scammony is necessary

How well did the druggist, one day, say —
“ Is convalescence necessary to thee? drink bitter
medicine ”

If sharbat is good for thee,
Take, from Sa'di, the bitter medicine of advice.

775 With the sieve of knowledge, sifted,
With the honey of devotion, mixed

I have heard that, on account of a good man, a fakir,
The heart of a proud king became troubled

772 “ Sakmunava ” is Greek, in Arabic, it is called “ Maḥmūdāt.”
The Persians say it is a bitter juice, possessing the power of purging
the bile from the body

Perhaps, on his tongue, a truth had passed ;
He became, through pride, enraged with him.

He sent him from the Court to the prison ;
For, the arm of a king is strong proved.

One of his friends said secretly to him (the fakir) ;—
“ It was not well to utter this speech.” He replied :—

60 “ To cause God’s order to be accomplished is obedience to
God ;

“ I fear not the prison, which is for a moment.”

That very moment, when this secret, in private, went forth
(from his tongue),

The tale also went to the ear of the king.

He laughed, saying :—“ He entertains a foolish idea,
“ He knows not that he will die in this confinement.”

A slave brought that speech to the poor man ;
He said :—“ Oh slave ! say to Khusrau,

“ I have not the load of grief on a wounded heart ;
“ For the world, this very moment, is no more.

75 “ If thou helpst me not, I am joyful ;
“ If thou cutst off my head, grief comes not into my
heart.

“ If thou art prosperous in command and treasure,
“ Another is dejected, in fear or grief.

“ When we enter at the gate of death,
“ We become, in one week, together equal.

784 In some copies :—

Since, this very moment, the world is no more,
Grief and joy are not present to the Darvesh

" Place not the heart on this empire of five days,
" Consume not thyself, with the sighs of the people's heart.

" Did not the kings before thee collect together more than
thou ?

" In exercising injustice, they consumed the world

790 " Live even so, that they may commemorate thee with
praise ;

" May not recite curses, over thy grave, when thou
diest.

" In regard to a bad custom, it is unnecessary to lay laws ;

" For they say :—May a curse be on him, who laid this evil
custom !

" But, if the Lord of Force raises his head,

" Does not the dust of the grave in the end make his head
low ? "

The narrow-hearted one, by way of oppression, ordered—
That they should dig out his tongue, from the back (of the
neck).

The man, truths-knowing thus spoke
Saying :—" I have no fear of this even that thou hast said.

795 " I have no grief of tonguelessness ;

" For, I know that God understands the unspoken word.

" And if, through tyranny, I suffer foodlessness,
—" If, in the end it be well with me, what grief ?

" The sound of mourning (for thy death) may be nuptial,

" If thy end be good."

A certain hoxer had neither fortune nor victuals,
The means ready—neither for his evening nor for his
morning repast

On account of the cravings of his belly, he used to carry clay
on his back,
For it is impossible to enjoy (gain) victuals, by means of
the fist

800 Through distress of fortune, always—
His heart, grief-stricken, his body, spindle-like

For him, sometimes, hassle with a malevolent world,
Sometimes, his face bitter, from distressed fortune

Sometimes, from beholding the sweet pleasure of the (rich)
people,
The bitter water (tears) used to descend to his neck

Sometimes, he used to weep on account of perplexed work,
Saying—"No one experienced a more bitter life than
this!"

The people eat honey, and bird, and lamh,
The surface of my bread sees not herbs

805 If thou desirest justice,—this is not good,
I naked, but, to the cat, a coat (of fur)

How well would it have been, if my foot, in this clay-work,
Had descended to the treasure of my heart's desire

Perhaps, for a time I would have urged 'the desire (of
lust),
Would have scattered from myself the dust of affliction

I heard that he was, one day, breaking up the earth,
He found a rotten chin-bone

Within the dust, its joints dissevered,
The jewels of teeth scattered

810 The tongueless mouth mysteriously uttered advice,
Saying —“Oh sir! be content with want of sustenance

“Is not this the state of the mouth, beneath the clay?

“Suppose—sugar eaten, or blood of the heart (grief)
suffered (what then?)

“Have not grief of time’s a revolution,

“For much time will revolve without us’

That very moment, when this idea appeared to him,
Grief placed aside its burden from his heart

Saying —“Oh spirit! void of judgment, deliberation and
sense,

“Endure the load of grief, and slay not thyself”

815 If a slave carries a load on his head,
Or if he rears his head to the summit of the sky,

At that moment, when his state becomes changed,
In death, both ideas leave his head

Grief and joy remain not, but,
Requit for work and good name (work) remains

Liberality, not diadem and throne, has permanence,
Oh one of good fortune!—give that this may remain after
thee (in the world)

Rely not on country, and rank and pomp
For, they were before thee, and will be after thee

820 Thou wishest not that thy country should come to con-
fusion?

It is necessary to suffer sorrow for both country and religion

813 ‘Rú e dādan’ signifies—tawajjuh kardan mutawajjuh shudan.
In the first line khaṣṣar signifies—ānchā ba dil khaṣṣar kunād

When one cannot, by force, defeat the enemy ;
 With cajolery it is proper to close the door of strife

If there be fear of the injury of the enemy,
 Fasten his tongue with the charm of beneficence

Scatter gold for the enemy, in place of crow's feet ,
 For, kindness makes blunt the sharp teeth

845 When it is impossible to bite the hand, kiss it ;
 For, with superiors, the remedy is deceit and flattery,

Even as the friend, pay observance to the enemy,
 Whose skin, at the time of opportunity, one can flay ,

By right judgment, there came to bonds Rustam,
 From whose noose, Isfandiyâr escaped not.

Exercise caution as to contest with the meanest person ;
 For, I have seen many a torrent, from a drop

Express not—so long as thou canst,—a knot (frown) on
 thy eyebrow ;

For, the enemy though weak (is) better a friend

850 His enemy may be fresh , and, friend, wounded,—
 That one, whose enemies are (in number) more than
 friends

Strive not with an army more powerful than thy own ;
 For, one cannot strike the fist on a lancet

*And, if thou art stronger, in contest, than he,
 It is not manly to exercise force against the feeble*

If thou art of elephant-strength, or of lion-claw,
 Peace is, in my opinion, better than strife

When the hand is broken as to every artifice,
 It is lawful to carry the hand to the sharp sword

835 If the enemy seeks peace, turn not aside the head,
And, if he seeks battle, turn not aside the rein

For, if he shuts the door of conflict
Thou hast the power and awe of ten thousand

And, if he bring the foot of battle into the stirrup,
The Ruler (God) will not desire from thee an account at
the rising (Judgment Day)

Be thou his battle opponent when he seeks strife,
For with the malicious kindness is a mistake,

When thou speakest, with kindness and pleasantness, to
the mean,
His pride and obstinacy become greater

860 With Arab steeds and manly men,
Bring forth the dust (of destruction) from the nature of
the enemy

But, if he returns, with gentleness and understanding,
Speak not to him, with severity and anger and harshness

When the enemy enters at thy door, with submission,
Put out malice from thy heart, and, anger from thy head

When safety demands, practice the trade of liberality,
Pardon, but, reflect on his (possible) deceit

Turn not away from the deliberations of old men,
For, one years endured is work experienced

865 They pluck up the brazen foundations from its root,—
Young men with the sword, and, old men with judgment

Consider a place of retreat, in the heart of battle,
Of that, what knowst thou,—that he may be conqueror?

When thou beholdest the enemy in discord,
Give not, alone, thy sweet life to the wind

And, if thou art on one side of the army, strive to go
(from the slaughter),

But, if in the midst (of the enemy), put on the guise of
the enemy

And, if thou art a thousand, and the enemy (only) two
hundred,

Stand not in the enemy's territory, when it becomes night

870 In the dark night, fifty horsemen, from ambuscade,
Will, with terror, rend the earth like five hundred

When thou wishest to travel the road at night,
Be cautious first of ambuscade

When one day's march between two armies
Remains,—pitch thy tent in some place

If he displays aggression, have no fear,
And if he be Afrasiyab, pluck forth his braies

Knowst thou not, that when the enemy pursues one's dry
march,
His grasp of force remains not

875 Thou tranquil,—strike at the wearied army,
For, the ignorant one practised oppression against his own
body

When thou hast defeated the enemy, cast down the
standard,
That his wound may not come together again (heal)

* Urge not far, in rear of the routed army,
It is not fit that thou shouldst go far from thy companions

Thou mayst behold, the air cloud-like, from the dust of
conflict,
With javelin and sword they will gather around thee

Let not the army urge in pursuit of plunder,
Lest that (the place) behind the king's back be void

880 For the army, the guardianship of the monarch
Is better than battle, in the circle of contest

The warrior, who has once showed ardour (in battle),
It is proper to increase (his dignity), according to his
worth

That, the next time he may place his heart on destruction,
May have no fear of contest with the (tribe of) Ya,juj

Keep the soldier happy, in peace,
That he may be of use in the time of distress

Kiss the hand of fighting men, now,
Not, at the time when the enemy beats the war drum

885 The soldier, whose duty is (lies) not in (getting) victuals,—
Why should he, on the day of battle, place his heart on
death?

From the enemy's hand, the quarters of the country,
Keep by the army, and, the army, by wealth

Of the king, the hand is bold against an enemy,
When the army is tranquil of heart, and satisfied

They enjoy the price of their own heads,
It is not right, that they should endure severity

When they keep pay from the soldier,
He is loth to carry his hand to the sharp sword

890 What manliness may he exhibit, in the battle ranks,
When his hand is empty, and work despised?

Send warriors to the contest with the enemy,
Send lions to the conflict with lions

Execute work, according to the judgment of those world
experienced,

For, the old wolf is experienced in hunting

Fear not the young men sword striking,

Be cautious of the old men of much science

The young men elephant overthrowing, lion seizing,

Know not the artifices of the old fox

5 The man, world experienced, is wise,

For, he has experienced much the hot and cold (vicissitudes) of life

Young men worthy of good fortune,

Turn not aside their heads from the saying of old men

If further, a well ordered kingdom be necessary,

Give not a great work to an aspirant

Make none leader of the army, save that one,

Who may have been, in many battles

Entrust not a difficult matter to the young,

For, one cannot break the anvil with the fist

100 Peasant cherishing and being chief of an army,

Are not work of sport and folly

Thou wishest not that time should be lost?

Entrust not work to one, work unseen

* The hunting dog turns not his face from the panther,

The tiger, inexperienced in battle, fears the fox

When the son is brought up to hunting,

He fears not, when contest meets him

In wrestling, and hunting, and shooting at a mark, and
ball play,

A n n becomes a warrior, and contest-seeker

903 One reared in the hot bath, and pleasure, and luxury,
Will fear, when he sees the door of conflict open.

Two men place him in the saddle;
It may be a boy strikes him to the earth

The one, whose back thou seest in the day of battle,
Slay,—if the enemy slay him not in the ranks

An impotent one is better than the swordsman,
Who, in the battle-day, turns away his head, woman-like

How well said the hero Gurgin to his own son,
When he (the son) shut up the bow-case, and quiver of
battle:—

910 “ If, women-like, thou wilt seek flight,
“ Go not (to the battle-field), spill not the honour of
fighting men.”

The single horseman, who, in battle, showed his back,
Slew not himself, but those of renown

Bravery comes not,—save from those two friends,
Who fell, in the circle of conquest.

Two of the same quality, of the same table, of the same
speech,
Will strive mightily in the heart of conflict

For shame comes to him of fleeing from before the
arrow,—

The brother, a captive in the enemy's grasp

915 When thou seest that friends are not friends (in contest),
Consider flight from the battle-field,—gain.

Oh king, territory-conquering ! cherish two persons—
One a man of arm (strong) ; the other, a man of judgment.

Those carry of the ball of empire from those renowned,
Who cherish the wise man and sword-man.

Whoever exercised not the pen and the sword,
If he dies,—say not over him :—" Alas ! "

Take care of the pen-striker (pen-man) and sword-striker
(sword-man) ;
Not the musician ; for manliness comes not from the striker.

920 This is not manliness,—the enemy in the affairs of war ;
Thou,—confused with the wins-cup, and sound of the
harp.

Possessed of sovereignty, sate down to play, many a one
Whose wealth went in play from the hand.

I say not—fear battle with the enemy ;
Fear rather him, who is in the state of peace.

Many a one recited, in the day, the verse of peace ;
(And) urged, when it became night, his army at the
sleeper's head.

Warriors sleep mail-clad ;
Since, the couch is the sleeping-place of women.

Within the tent, one, sword-striking,
925 Sleeps not naked (unarmed), like women, in the house.

It is necessary to prepare secretly for war ;
So that one can secretly assault the enemy.

Caution is the business of men acquainted with work ;
The advanced guard is the brazen fence of the army-place.

19 In the second line, "zan" signifies—striker, possibly a harp-striker
or player, and also woman

Between two ill-wishers of short hand (weak),
It is not wisdom, to sit secure

Because, if both, together secretly, deliberate,—
Then short hand becomes long (powerful)

30 Keep one engaged with deceit,
Bring forth the destruction of the other's existence

If an enemy chooses war,
Spill his blood, with the sword of deliberation

Go, accept friendship with his enemy,
That the shut on his body may be a prison

When discord occurs in the enemy's army,
Place thou thy own sword, in the scabbard

When wolves approve of each other's injury,
The sheep repose in the midst

35 When the enemy becomes engaged with enemy,
Sit down, in ease of heart, with thy friend

When thou liftest up the sword of contest,
Look out, secretly, for the path of peace

Because army-leaders, helmet cleaving,
Seek secretly peace, and, openly, the battle-rank

Seek secretly (in friendship) the heart of the man of the
battle-field,

For, it may be, that he may fall (in friendship) at thy
feet

When an officer of rank of the enemy falls to thy grasp,
It is proper to exercise delay in slaying him

40 For, it may happen that a chief of this half (thy own army)
May remain a captive, in bonds

If thou slayst this wounded captive,
Thou wilt not again behold thy own captive

Fears he not that Heaven's revolution may make captive
him,
Who exercises violence towards captives?

That one is hand seizer (helper) of captives,
Who himself may have been a captive in bondage

If a chief places his head on thy writing (of command),—
When thou keepst him well another chief places his head

945 If thou, secretly bringst to thy hand ten hearts,
It is better than that thou shouldst execute a hundred
assaults



If a relation of the enemy be friendly to thee,
Beware, be not secure of craftiness

Because, his heart becomes torn for vengeance against thee
When, memory of the love of his own relation comes to
him

Consider not the sweet words of an enemy,
For, it is possible, there is poison in the honey

That one took his life safe from the trouble of the enemy,
Who reckoned friends as enemies

950 That knave preserves the pearl in his purse,
Who considers all people purse cuts

The soldier, who is an offender against the Amir,
So long as thou canst,—take not into service

He knew not gratitude towards his own chief,
He knows not thee also be afraid of his deceit

Hold (consider) him not strong as to oath and covenant,
 Appoint a secret watchman over him

Make long the tether of the aspirant,
 Break it not, lest thou shouldst not see him again

955 When, in battle and siege, the enemy's country,
 Thou seizest,—consign it to the prisoners

Because, when a captive plunges his teeth in blood,
 He drinks blood from the tyrant's throat

When thou pluckst away a territory from the enemy's
 clutch,
 Keep the peasantry in more order than he

For, if he beats open the door of conflict,
 The people will pluck out the essence of his brain

But, if thou causest injury to the citizens,
 Shut not (vainly) the city gate in the enemy's face

960 Say not —“The enemy, sword striking, is at the gate!”
 When the enemy's partner is within the city

Essay with deliberation battle with the enemy,
 Reflect on counsel, and, conceal thy resolution

Reveal not the secret to every one,
 For, I have seen many a cup sharer, a spy

Sikandar, who waged war with the Easterns,
 Kept, they say, his tent door towards the west

When Bahman wished to go to Zâwulistân,
 He cast a rumour of (his going to the) left, and went to
 the right

954 If a mistake occurs overlook it for if thou becometh angry and
 makest severance of his hope —thou wilt not see him again

365 If one, besides thee, knows what thy resolve is,—
It is fit to weep over that judgment, and knowledge, and
resolution.

Exercise liberality;—neither conflict, nor rancour,—
That thou mayst bring a world beneath thy signet-ring.

When a work prospers through courtesy and pleasantness,
What need of severity and arrogance?

Thou wishest not, that thy heart should be sorrowful?
Bring forth from bondage the hearts of those sorrowful.

The army is not powerful by the arm,
Go; ask a blessing from the feeble

970 The prayer of the hopeful weak ones
Is of more avail than the manly arm

Whosoever takes to the darwesh, his request for aid,
If he strikes at Firidún, he would overcome him.

971 In some copies, "o" occurs in place of "az," which, otherwise, is redundant

CHAPTER II

ON BENEFICENCE

- 1 If thou art wise, incline to truth,
For truth, not the semblance, remains in its place
- To whomsoever, there was neither knowledge, nor liberality,
nor piety,—
In his form, there was no reality
- Beneath the clay, sleeps at ease that one,
By whom, men sleep tranquil at heart
- Suffer thy own grief in life, for the relation,
Through his own avarice, busies not himself with one dead
- 2 Give now gold and silver, which is thine,
For, after thy (death), it is out of thy command
- Thou wishest not, that thou shouldst be distressed in
heart?
Put not out of thy heart those distressed

1 In the Ikḍ : manzum couplets 1 to 23 are omitted

Scatter treasure in alms, to day, without delay,
For, to-morrow, the key is not in thy hand

Take away with thy self, thy own road provisions,
For compassion (after death) comes from neither son, nor
wife

That one takes away the ball of empire from this world,
Who took, with himself, a portion to the future world

- 10 With sympathy, like my finger tip,
No one in the world scratches my back

Place now, on the palm of the hand, whatever there is,
Lest that, to morrow (the Judgment Day) thou shouldst
with the teeth bite the back of the hand

Strive as to covering the shame of the darwesh,
That the veil of God may be thy secret (defect) -concealer

Turn not the foreigner portionless from thy door,
Lest that thou shouldst become a wanderer (in beggary) at
doors

The great one causes alms to reach the indigent,
For he fears that he may become necessitous (as to the
need of others)

- 15 Look into the state of the heart of those wearied,
For thy heart may, perhaps, one day be broken

Make the hearts of those dejected happy,
Remember the day of helplessness (the Judgment Day)

Thou art not a beggar at the doors of others,
Drive not, in thanks to God, a beggar from thy door

Cast protection over the head of the one father-dead,
Scatter his dust (of affliction), and pluck out his thorn

Knowst thou not, how very dejected his state was ?
May a roofless tree be ever green ?

20 When thou seest an orphan, head lowered in front (from
grief),

Give not a kiss to the face of thy own son

If the orphan weeps, who huys for his consolation ?

And, if he becomes angry, who leads him back (to
quietude) ?

Beware ! that he weep not ; for, the great throne of God
Keeps trembling, when the orphan weeps.

Pluck out, with kindness, the tear from his pure eye ;
Scatter, with compassion, the dust (of affliction) from his
face,

If his (the father's) protection departed from over his
head,

Do thou cherish him, with thy own protection.

25 I esteemed my head crown-worthy, at that time,
When, I held my head in my father's bosom

If a fly had sate on my body,
The heart of some would have become distressed.

If now, enemies should bear me away captive,
None of my friends is a helper.

For me, is acquaintance with the sorrows of orphans,
For, in childhood, my father departed (in death), from my
head.

A certain one plucked out a thorn from an orphan's
foot ;

The Khujand Chief, saw him, in a dream :—

19 The father is the root, the son the branches of the tree A tree's
freshness is due to its root.

20 Khujand is a village in the country of Mâwara, u-n-nahr, between
the Jihûn and Sihûn rivers

" I had for a hundred years given him victuals and life,
 " Abhorrence of him comes to thee, in a moment

" If he takes his adoration to the fire,
 " Why withdrawst thou thy hand of magnanimity? "

55 Make not a knot at the head of the ligature of beneficence,
 Saying — " This one is of fraud and deceit and, that one
 of treachery and guile "

The man, Kuran knowing, does injury,
 When he sells, for bread, the Kur'án and sound doctrine

Where do wisdom and law give the decision,
 That one of wisdom should give religion for the world?

But, do thou take, because the wise man
 Buys gladly from those cheap selling

One, tongue knowing, came to a pious man,
 Saying — " I have stuck firmly in the mire

60 " Ten dirams of a mean one are (weighing) on me,
 " In such a way that a fourth part of them is ten mans on
 my heart

" Through him, all night, my state distracted,
 " All day, (he is) shadow like, behind me

" From words, heart-confounding, he has made
 " A wound, like a house door, within my heart

" Perhaps since he was horn of his mother, God
 " Gave not (to him) anything eave these ten dirams

" Of the book of Religion, Alif unknown,
 " Unread, save the chapter — Spend not

55 In the Ikd i manzúm, couplets 55 to 121 are omitted

60 The diram=0.03248 lbs

man=13.0033 „

63 Alif is the first letter of the alphabet

65 " The sun raised not its head a single day above the
mountain

" That that scoundrel knocked not at my door

" I am in reflection,—What liberal one

" May take my hand (help me) with silver, from that one
of stone heart "

The old man of happy disposition heard this speech,
He placed two gold coins in his sleeve

The gold fell into the hand of the tale teller ,
He went out, thence,—a face fresh like gold

One said —" Oh Shaikh ! knowst thou not, who this is ?

" It is not proper to weep over him, if he dies

70 " A beggar, who (by deceit) places a saddle on the male
lion,

" Who places (on one side) the knight and queen of Abū
Zaid (the chess player) "

The 'ābid was confounded, saying —" Be silent !

" Thou art not a man of tongue , listen !

" If what I thought (regarding him) was right

" I preserved his honour from the people

" If he practised impudence and hypocrisy,

" Thou knowst not that he beguiled me

" For, I preserved my own honour ,

" From the hand of such a deceiver, foolishness uttering "

70 Asp va farzān nihādan s gufiēs—asp va farzān ba qarḥ kīlān va
tāzi ra burdan.

76 Spend silver and gold on the bad and the good,
For, this is the trade of liberality, and, that the repelling
of evil

Happy he who, in the society of the wise,
Learns the qualities of the pious

Wisdom, and judgment, and deliberation, and senso are
thine,
Listen, with reverence, to Sa'di's advice

Because, Sa'di, for the most part, has words (of counsel)
in this fashion,
Not—as to eye, and ringlet, and loho of the ear, and molo
(of lovely ones)

One departed (from the world), and a hundred thousand
dinars of his,
The heir, a sensible pious man, took

80 He clutched not his hand on the gold, like the misers,
He took off the fastening from it, like the nobles

The darvesh used not to be empty at his door,
Nor, the traveller, within his guest house

He made the heart of stranger and relation happy,
Tied not up the gold, like his father

One, reproach making, said to him —“Oh one of wind-
hand!

“Make not altogether scattered what treasure there is

“Gold, and consequential airs, and favour, remain not
long

“Perhaps, no one has told thee this tale?

75 Expenditure on the good is liberality, on the bad the repelling of
evil.

- 85 " In these days, a certain Zuhid, to his son,
 " I heard—kept saying—' Oh soul of father !
 " ' Go alone , and he house emptying ,
 " ' Be liberal, and wealth dispersing '
 " The son was fore seeing and work experienced,
 " He praised his father, saying —' Oh one of good judg-
 ment !
 " ' In one year, one can gather together the harvest ,
 " ' To burn it in a moment, is not manliness '
 " When thou hast no patience, as to straitened circum-
 stances,
 " Consider the account, in the plenteous season
 90 " How well spoke the lady of the village to her daughter,
 " Saying —' Put aside, in the time of plenty, means for
 adversity
 " ' Keep full, at all times the water bag and pitcher ,
 " ' For, the rivulet in the village is not always running '
 " By this world, one can obtain the next ,
 " By gold, one can turn aside a lion grasp
 " If thou art straitened, go not before a friend ,
 " But, if thou hast silver, come and bring (that silver)
 " If thou placest thy face, on the dust of his feet,
 " He utters no reply to thee, with empty hands
 95 " The lord of gold plucks out the demon's eye ,
 " He brings the jinn Sahar, by craft, to his net

86 Khána-pardáz a garfies—tamám kunanda, casláb-i khána.
 Mujarrd signifies—one who flings away all his goods that he may
 devote himself to God.
 95 Sahar is the jinn who obtained possession of Suluman's ring.

" Associate not, empty handed, with lovely ones,
 " For without anything, a man is not worth anything

" The hope of the empty-handed one prospers not,
 " With gold thou mayst pluck out the eye of the white
 demon

" Scatter not gold, all at once, on friends,
 " Be in contemplation of the trouble of the enemy

" And if, on the palm of the hand, thou placest whatever
 thou hast

" In the time of need, thou wilt remain empty (handed)

100 " By thy effort, the beggars—ever strong,
 " Become not, I fear, thou dost become leen "

When the forbiddor of liberality uttered this tale,
 The young man's vein, through anger, slept not

He became perplexed in heart as to that censorious one,
 Was confounded, and said —" Oh foolish talker !

" The power that is around me,
 " My father said—was the heritage of my grandfather

" Did they not first preserve it ?
 " They died, in regret, and, left it

105 " To my hand, did not my father's property fall,
 " That it might fall after me to my son's hand ? "

It is best indeed that men should to day enjoy,
 " For, to morrow, after me, they will take it away in rapine

Eat, and clothe thyself, and bestow, and cause ease to
arrive,

Why keepst thou (money) for the sake of the people?

The lords of judgment, (by alms) take away with them-
selves from the world,

The base one remains, in regret, in his place

With this world, thou canst buy the future world,
Oh my soul! purchase, and, if not, suffer regret

Gold and wealth are of use to that one,

110 Who makes the wall of the future world, gold decorated

He (the heir) enjoyed and gave away, so that those endowed
with vision

Beheld the marks of that money loss in him

A person, out of nobleness, praised him,

Saying — "In the path of God, thou enduredst much
grief"

Head in the collar of shame, he kept saying —

"What (good deed) did I, to which one can attach the
heart?

"The hope that I have is in the grace of God,

"For, to exercise reliance on my own effort is a crime"

Religion is thus indeed,—that people of truth

115 Are good doers, and (their own) fault perceivers

The Shaikhs have, all night, uttered prayers,

Have, in the morning, spread the prayer carpet

In the name of manliness! listen to the words of men,

Not Sa'di, hut, of Sahrawadi, hear

117 Shaikh Shahābu d dīn Abu Hifz Umar son of Muhammadu l Bakrīu
s Saharwadi, was of the offspring of Abu Bakr Sadīk the Khalīfa

For me the shukh of knowledge, the spiritual guide,
 Shabab,
 Uttered two maxims of counsel,—boat on the water —

“ One,—be not in the assembly of those evil viewing,
 “ The other,—be not in the lust of self beholding ”

120 One night, I know, that, from fear of hell, Shabab slept
 not,

In the morning, it came to my ear,—that he said —

“ How well would it have been, if hell had been full of me,
 “ Perhaps, for others, there might have been escape ! ”

—

Once upon a time, a wife lamented to her husband,
 Saying —“ Purchase not again bread from the general
 vendor of the street

“ Go to the market of the wheat sellers
 “ For, this is a barley seller, wheat exhibiting

“ Not on account of purchasers, but from a swarm of flies,
 “ No one has seen his face for a week ”

125 With heartiness, that indigent man,
 To his wife, said —“ Oh light (of my eyes) ! be content

“ In hope of us, the vendor took here a shop,
 “ It is not manliness, to take back from him profit ”

Take the path of good, noble men,
 When thou art erect, seize the hand of the fallen

Bestow , for, those who are men of God
 Are the purchasers (ٲ) of the shop without splendour

His connection with Sufism was through his uncle Abú n Najib Saharwad. He attained to the society of Shaikh Abdu l Kádír of Gílan and many others. His birth occurred in the month Rájab in the Muham-
 madan year 539 and death in 630

Shaikh Sa'd enjoyed his society and travelled by water, with him

If thou desirest truth,—the saint (Alī) is the generous man,
 Liberality is the profession of 'Alī, king of men

130 I have heard that an old man, on the road to Hijáz,
 Used to make two prayer-motions, at every step

So impetuous in the path of God,
 That he used not to pluck the ghīlān thorn from his foot

At length from temptation, heart disturbing,
 His work seemed good in his sight

By the craft of Ihlīs, he fell into the pit (of pride),
 Saying —" One cannot go on a road, better than this "

If the mercy of God had not found him,
 Pride would have turned his head from the path (of religion)

135 An angelic messenger gave voice, from the invisible,
 Saying —" Oh one of happy fortune! of good disposition !

" If thou hast performed devotion, think not,
 " That thou hast brought a rarity to this court

" By beneficence a heart tranquil making,
 " Is better than a thousand sacred inclinations of the head
 at every stage "

A wife thus spoke (to her husband) an officer of the Sultān
 Saying —" Oh fortunate one ! arise, knock at the door of
 food

" Go, so that they may give thee a portion from the
 (Sultān's) tray,

" For, the children are looking to thee for food

140 He said —" To day, the kitchen is cold,
 " For, the Sultan made the resolve of fast, at night "

The wife, through helplessness, cast down her head,
Heart torn with hunger, she kept saying to herself —

“ What did the Sultan wish from this fast-talking,
“ The breaking of which is the festival of my children ? ”

The devourer, from whose hand liberality issues,
Is better than one, who, world-worshipping, perpetually
fasts

Fast-keeping is reserved for him,
Who gives, to the wearyd one, the bread of the morning
meal

- 145 Otherwise, what need that thou shouldst endure the trouble
 (of fasting),
Shouldst keep back from thyself (food in the day), and
 shouldst eat it (at night) ?

The imaginings of the ignorant one, sitting in solitude !
He confounds, at length, infidelity and religion

Purity is in water, and, also, in the mirror,
But, discretion is necessary for purity



To a certain one, liberality was, but power was not,
Means of subsistence, to the extent of his generosity, were
not

Let not the mean one be lord of wealth !
Let not straitened means be to the generous man !

- 150 To him, to whom lofty spirit chances,
The object of his desire seldom falls within the noose

Like the pouring torrent, which, in a mountainous country,
Takes not ease in the midst of the heights

He exercised not liberality, according to his means,
On this account, assuredly, he used to be of small worth

One straitened wrote to him two words,
Saying —“ Oh one of happy end, of auspicious tempera-
ment !

“ Take my hand (help me) once with some dirams,
“ For, it is some time that I have been in prison ”

155 The request was, in his eye, of no value,
But, in his hand, there was not the smallest coin

He sent a man to the enemies of the captive,
Saying —“ Oh men of good name, and noble !

“ Restrain, for a little, your hands from his skirt,
“ And if he flies, security for him (is) on me ”

And, thence, he came to the prison, saying —“ Arise !
“ Fleo from this city, so long as thou hast feet ”

When the sparrow beheld the cage-door open,
Repose within it remained not to it, a moment

160 Like the zephyr-wind, from that land he travelled,
Such travelling, that the wind would not have reached the
dust of his feet

They, at once, seized the generous man,
Saying —“ Thou mayst obtain the silver, or the man ”

152 A poet has said —
‘ Last night in a dream, I beheld money
I said ‘ Why comest thou not to me ? ’
The money replied ‘ Thou recognisest not my worth,
Thou givest in liberality, to this and that.
Misers know my value,
I therefore go to the misers ’

He took, in helplessness, the path to the prison ;
For, one cannot take the bird, gone from the cage.

I heard that he remained some time in prison ;
He neither wrote to any one a complaint, nor, uttered a
lament.

Times, he reposed not ; nights, slept not ,
A devotee passed by him, and said —

165 “ I think not thou devourest the property of man ,
“ What chanced to thee, that thou art in prison ? ”

He said — “ Oh comrade of happy spirit !
“ I enjoyed, by fraud, the property of no one

“ I beheld one, powerless, torn by captivity ;
“ I beheld no release for him, save by my own confinement.

“ It seemed, in my opinion, not proper,
“ I, at ease ; another, in the noose (of torment). ”

At length, he died ; and, took away a good name ;
How excellent, the life of him, whose name died not !

170 Beneath the clay,—a body dead, a heart alive ;
Is better than a world alive, heart dead

The living heart never becomes destroyed ;
If, the body of the living heart dies,—what matter ?

— .

A certain one found, in the desert, a thirsty dog,
He found not beyond a spark of life in him

He of approved religion made a cup-hocket ,
Bound to it his own turban, rope-like

171 “ Zinda-dil ” signifies—*rusban dil wa neko kâr*
“ Murda dil ” signifies—*târik dil wa bad kâr*

Bound his loins in service, and stretched forth his arm,
Gave a little water to the powerless dog

175 The Prophet gave intelligence of the man's state,
Saying —“The Ruler (God) pardoned his sins ”

Ho! if thou art a tyrant, reflect,
Chooso fidehty, excrciso liberality

How does liberality become lost to the good man,
Sinco he lost not goodness done to a dog?

Pactise liberality so far as it may (suitably) come from thy
hand,

The world keeper closes the door of beneficence on none

To bestow from the treasury, to the extent of an ox's skin
of gold,

Is not like half a dang from the hand of toil

180 Every one carries a load suitable to his strength,
The locust's foot is heavy to the ant

Oh one of happy fortune! do good to the people,
That to morrow, (the Judgment Day) God may not take
hard (measures) with thee

If he come from his feet (fall), he remains not captive,
Who was hand scizer (helper) of the fallen

Give not, with rebuke, an order to the slave,
For, it may be that he may fall (come) to order giving

When thy majesty and rank are lasting
Exercise not violence on the weakness of the common dar
wesh,

185 For, it may happen that he becomes possessed of rank and
majesty,
Like the pawn, that suddenly becomes a queen (at chess)

Listen to the counsel of men, far seeing,
They scatter not the seed of rancour, in any heart

The lord of the harvest suffers loss,
When he displays arrogance towards the corn gleaners

Fears he not that they (the angels) may give wealth to the
wretched one,
And from that one place the load of grief on the heart of
this one?

Many strong ones,—who fell suddenly,
Many a fallen one,—Fortune assisted

190 It is not proper to break the hearts of inferiors,
Lest that, one day, thou shouldst become an inferior

A certain darvesh complained of weakness of state,
To one of stern face, lord of wealth

The one of black heart gave him neither dinárs, nor dāngs,
(And) shouted at him, moreover, in anger

The beggar's heart, from his violence, bled
He raised his head, with grief, and said —“ Oh wonder!

“ Why, indeed is the rich man of severe visage?
“ Perhaps, he fears not the bitterness of begging ”

195 The one of short sight ordered,—so that his slave
Drove him away, with contempt, and utter scorn

By not offering thanks to the Omnipotent,
I heard that Fortune turned from him

188 That refers to the wretched one this to the arrogant one
192 “Sar bar” is a small load placed on a large load the word is here
metaphorically used.

His greatness placed its head towards ruin,
Mercury put his pen in the ink (in record against him)

Wretchedness made him sit naked, like garlic,
It left him neither chattels nor baggage taker (the ass)

God's decree made him, through poverty, sit, dust on the
head,
Juggler like, purse and hand empty

200 His state, head to foot, became of another kind,
Some time passed on (after) this occurrence

His slave fell to the hand of a liberal one
Generous of heart, and hand, and luminous of tempera-
ment

By the sight of the wretch of overturned state,
He used to be as much pleased, as the poor one with wealth

A certain one sought, at night time, a morsel at his door,
From hardship enduring, his steps were slow

The lord of gift ordered the slave,
Saying —“ Make the dejected one happy ”

205 When he carried to him a portion from the table,
He involuntarily raised a cry

He returned, heart broken, to his master,
Tears on his face, mystery revealing

The chief of happy temperament inquired,
Saying —“ From whose violence, came these tears on thy
face ? ”

He said —“ My heart sorely grieved,
“ At the state of this old man of distracted fortune

“ For, in former times, I was his slave,
“ He,—the lord of goods and property, and silver

- 210 " When his hand, from honour and luxury, became short,
 " He makes long the band of begging at doors "

He laughed and said — " Oh son ! it is no violence ;
 " For the revolution of Time, there is oppression against
 none

" Is he not that merchant of stern countenance,
 " Who used, from pride, to bear his head against the sky ?

" I am that one, whom he drove, that day, from his door ,
 " The world's revolution has placed him in my day (state)

" The sky looked, again, towards me ,
 " It scattered the dust of grief from my face "

- 215 If God closes one door, in wisdom,
 He opens another, in grace and liberality

Many a poor one, foodless, became satiated ,
 Many a work of the rich one became overturned

Hear a trait of good men,
 If thou art a good man, and of manly gait

When Shiblî, from the shop of the wheat seller,
 Carried a wallet of wheat, on his back, to the village,

He glanced, he beheld, in that wheat, an ant,
 That ran, head-revolving, in every corner. `

213 See couplet 195

219 Abû Bakr sh Shiblî was Ja'ffar, the Egyptian, son of Yûnis. He came to Baghdâd repented of his sins in the assembly Khair Mizâj, was the disciple of Saint Junid, a learned man, lawyer, and adviser, was of the sect of Mâlik was born in A.H. 247, and died in A.H. 331 at the age of eighty seven years

220 He could not sleep, at night, for pity of that ant,
He brought it back to its own dwelling, and said —

“ It is not manliness that this wounded ant,
“ I should cause to be separated from its dwelling ”

Keep tranquil the hearts of those distressed,
That tranquillity, from time, may be thine

How well said Firdausi of pure birth,
—May mercy be on that pure tomb!—

“ Wound not the ant, that is the grain-carrier,
“ For, it also has life, and, life is pleasant ”

225 He is of black vitals, and of stone heart,
Who wishes that an ant may be of straitened-heart

Strike not the hand of force on the head of the powerless,
Lest that thou shouldst, one day, fall ant-like beneath his
foot

The candle bestowed no pity on the moth's state,
Behold how it (the candle) burned in the assembly !

I have assumed,—many are less powerful than thou,
Also there is a certain one, in the end, more powerful than
thou

Oh son ! bestow, for, the one man horn, a prey,
One can make hy benefits, and, the wild beast, by re-
straint

223 The second line is uttered by Sa'ad
Firdausi wrote the *Sháh Náma* containing one hundred and twenty
thousand lines at the desire of Mahmád of Ghazni he died A D 1021
The *Sháh Náma* has in part, been translated into English
229 In the *Iká : manzúm* couplets 229 234 are omitted

230 Bind the enemy, by showing kindness,
For, one cannot sever this noose, with the sword

When the enemy experiences liberality, and courtesy, and
generosity,
Villainy from him comes not, again, into existence

Do not evil, lest thou experience evil from the good friend,
The good fruit comes not from the seed stone of wicked-
ness

When with a friend, thou art difficult and hard to please,
He desires not to see thy pouting and colour (of face)

But, if a man desires good to his enemies,
Much time passes not, but they become friendly

235 A young man came before me, on the road,
A sheep, running in bounds, behind him

I said to him — "This is a cord and ligature,
" Which draws the sheep behind thee "

He quickly undid the collar and chain from it,
Left and right, it began to bound

Yet, from behind him, gambolling, it proceeded,
For, it had eaten barley and green corn from the man's
hand

When it returned to its place from pleasure and sport,
He regarded me, and said — " Oh man of sense !

240 " This cord draws it not to me,
" But kindness is the noose about its neck "

From the kindness, which the raging elephant has experienced,

He attacks not the elephant keeper

Oh good man! cherish the bad,

For, the dog keeps watch, when he devours thy bread

The leopard's teeth are blunt against that man,

On whose cheek, he rubs, for two days, his tongue

A certain one saw a fox, legless and footless,

He was astounded at the grace and creation of God,

15 Saying —“How does he pass his life?

“With this leg and feet, how does he eat?”

The darvesh of disturbed complexion was in this thought,

When a lion came forth, a jackal in his claws

The lion devoured the jackal of reversed fortune,

Whatever remained,—of it, the fox ate to satiety

Again, the next day, the event happened,

That the Victual sender (God) gave to him the day's food

Truth made the man's eye capable of vision,

He went, and relied on the Creator,

20 Saying —“I may, after this, sit, and lie, in a corner,

“Since, elephants eat not their daily food by force”

He lowered, for some time, his chin to the collar (of reflection),

Saying —“The Giver of daily food sends from the unseen”

1. Muslims regard a dog as being very unclean.

2. Be last wa be pā s gūf—be tabf wa be gāfāt

Neither stranger nor friend suffered toil for him,
Harp like, his veins, and bones, and skin remained

When, from weakness, his patience and sense remained not,
From the wall of the prayer place, there came to his ear —

“ Oh impostor ! go, be the rending lion,
“ Cast not thyself, like the crippled fox ”

255 Strive so that, lion like, there may remain (something)
from thy (trade)

Why art thou, fox like, depending upon the lion's leavings

Whose neck is stout, like lions,
If he falls (into idleness) fox like, a dog is better than he

Bring to thy grasp, and, drink with others,
Pay no attention to others' leavings

Eat, so long as thou canst,—by means of thy own arm,
That thy strength may be in thy own balance

Endure toil, like men, and cause ease to arrive (to others),
The impotent enjoys the gain of others' toil

260 Oh young man ! Take the hand of the old darvesh,
Cast not thyself down, saying —“ Take my hand ! ”

The gift of God is on that slave,
By whose existence, the people are at ease

That head, in which is a brain, exercises liberality,
For, those of mean spirit are skim,—brainless

That one experiences good, in both habitations,
Who causes good to reach the people of God

258 On the Judgment Day thy endeavours will be estimated
263 In the Ikhtamanzum couplets 263 to 265 are omitted.

Didst thou not see (hear), on the foot binding (difficult)
road to Kesh,

What that camel driver said to his own son ?

265 " Enjoy food, with good men,
" For, they will not eat in solitude

I have heard that there was a man of pure birth place,
A recogniser, and road traveller (in the way of God), in the
confines of Rum.

I and some other travellers, desert wandering,
Went a travelling for the sake of seeing the man

He kissed the head and eyes, and hands of each one,
Caused us to sit, with reverence and respect, and sate
down

I beheld his gold, and sown fields, and attendants and
goods,

But, without generosity, like a fruitless tree

70 As to manner and grace, he was attentive,
But, his cooking pot place was very cold

All night, there was neither rest, nor sleep,—for him
As to praising God and reciting—"There is no God, but
God", and, for us, from hunger

In the morning, he bound his loins and opened the door,
Began the very same courtesy and hand kissing

61 P: band signifies—foot-binding It may be by clay by stones or
other impediment on the path

71 Tusi sh signifies—subhāna llāh!
Tāi lāi signifies—lā ilāha illa llāh!

There was one, who was of sweet and pleasant temper,
Who, was, in that inn, a traveller with us.

He said:—"Give me the kiss, by letter-translating,
"Because, for tho darvesh, food (tosha) is better than
a kiss (bosa).

276 "Place not the hand in service, on my shoes;
"Give me bread; and, strike then on my head."

Men have, by gifts, excelled;
Not those night-alive-keeping, heart dead

This indeed I experienced from the Tatar watchman,
Heart dead, but night-alive-keeping.

Liberality is—generosity and bread-giving;
Foolish speech is the empty drum.

At the Resurrection, thou seest, in Paradise, that one,
Who sought truth, and let go pretension.

280 By truth, one can make a proper claim;
Breath, without action, is a slothful resting-place.

I have heard that, in the time of Hátim, there was,
Among his horses, one swift footed, like smoke.

A black steed of zephyr swiftness, thunder noise,
That used to surpass the lightning:

274 "Tashíf" signifies—the altering of the dots of letters, thus, *bosa*, "a kiss," (using "tashíf") means *tosha*, "victuals"

277 The author signifies—by the watchman, a holy man; by the Tatar watchman, one not holy

280 "Ma'ní" signifies—good deeds and approved qualities

281 Hátim, a celebrated liberal man, was the son of 'Abdu lláh, the son of Sa'du-t-Tai Shamsu-d-dín, the son of Khulfán. See the book in Persian, "Hátim Tai," which is easy to read

Used, in the gallop, to scatter hail over mountain and plain,
 Thou wouldst have said —“ Perhaps, an April cloud has
 passed?”

Such an one, torrent-moving, *desert travelling*,
 That the wind, from the front, used to lag, like dust

235 Of Hatim's qualities, in every land and clime,
 They mentioned a little to the Sultan of Rûm,

Saying —“ A man, there is not, like him in liberality,
 “ A horse, there is not, like his in moving and journeying

“ Such a desert traveller, like a boat on the water,
 “ That the crow flies not above his journeying!”

The Sultan of Rum spoke to his learned Vazir, thus,
 Saying —“ The claim without evidence is shame

“ Of Hatim, that steed of Arab descent, I
 “ Will ask, if he should exercise liberality, and give,

230 “ I shall know that, in him is the posop of greatness,
 “ But, if he refuses, (his pretension) is the noise of the
 empty drum!”

An envoy, skilful in the world, to (the tribe of) Tai,
 He despatched, and, ten men along with him

The ground dead, but, the cloud weeping over it,
 The zephyr again placed life in it

At the halting (dwelling) place of Hatim, the envoy
 ighted,
 (And) became tranquil, like the thirsty one, by the Zinda
 river

He (Hátim) spread a table, victual-covered; and, killed a horse;

Gave them sugar in his skirt; gold in his fist.

295 There, they passed the night; and, the next day,
The man of information (the envoy) uttered what he knew.

The envoy kept talking; and, Hátim distracted, like one intoxicated,

Kept gnawing his hand with the teeth of regret,

Saying:—"Oh partner, learned, of good name!

"Why didst thou not utter before this thy message?

"That wind-moving, fast, Duldul,—I

"Made roast-meat, last night, for your sake.

"For, through the dread of rain and torrents, I knew

"It was impossible to go into the pasture place of the herd
(of cattle).

300 "For me, there was, in no other way, either turning or
path;

"There was only that horse at the door of my court.

"I considered it not generosity, in respect to my usage,

"That guest should sleep, heart torn with hunger.

"For me conspicuous in the climes (of the world)

"(for me) another famous steed."

"The envoy's retinue dirams,

"An acquisition.—

281 HAWASS, *upur*
of Sa'du t-Tai ked for the
Persian, "Hátim-Tapoem, entitled "Sir Krenwigo his Falcon," one
side Inn

News of the young man of Tai went to Rum,
Tho Sultán uttered a thousand benedictions on his disposition

305 Be not content with this incident of Hátim,
Listen to this more beautiful circumstance

I know not, who told me this tale,
That there had been, in the country of Yaman, an order-giver

He snatched the ball of empire from those renowned,
For in treasure-bestowing, there was no equal to him

One could call him—"the Cloud of Liberality,"
For, his hand used to scatter money like rain

No one used to take to him the name of (mention) Hátim,
At which (mentioning), phrenzy used not to go to his head,

310 Saying —"How much—of the words of that wind weigher,
"Who has neither country, nor command, nor treasure?"

I heard that he prepared a royal feast,
(And) harp-like entertained the people, in the midst of the banquet

One opened the door of mention of Hátim,
Another began to utter his praise

Envy held the man to the desire of revenge,
He appointed one for his blood devouring,

Saying —"So long as Hatim is in my time,
"My name will not go (into the world) for goodness"

315 The calamity seeking one took the path to the tribe of Tāi,
He set out for the slaying of the young man

There came before him, on the road, a young man,
From whom, the perfume of affection came up to him

Good of visage, and wise, and sweet of tongue,
He brought him a guest, that night, to his own ahode

Exercised liberality, and sympathised, and made excuses,
Snatched the enemy's heart, by kindness

Placed the morning kiss on his hands and feet,
Saying —“ Stay at ease, a few days, with us ”

320 He said —“ I cannot here become a resident,
“ For I have before me an important matter ”

He replied —“ If thou wilt reveal the matter to me,
“ I will with soul exert myself, like friends of one heart ”

He replied —“ Oh young man! listen to me,
“ For, I know the generous one is a secret concealer

“ Thou knowest, perhaps, in this land, Hatim,
“ Who is of happy judgment, and good manners? ”

“ The King of Yaman has desired his head,
“ I know not, what hatred has arisen between them

325 “ Show me the short path to where he is,
“ Oh friend! this indeed, I look for from thy courtesy ”

The youth laughed, saying —“ I am Hatim

“ Behold! separate, with the sword, the head from my
body

"When the morning becomes white, it is not proper that,
 "Injury should reach thee; or, that thou shouldst become
 disappointed."

When Hátum placed, with nobleness, his head (for
 slaughter),

A cry issued from the young man (the guest)

He fell upon the dust; and, leaped to his feet;
 Kissed now the dust; now, his feet and hands:

330 Threw down the sword; and placed the quiver (on the
 ground);

Put, like the helpless, his hands on his breast,

Saying:—"If I strike a rose on thy body,
 "I am, in men's sight, a woman, not a man."

He kissed both his eyes; and, embraced him,
 And, took his way, thence, to Yaman.

Between the two eyehrows of the man, the king
 Knew, immediately, that he had not performed the duty.

He said:—"Come, what news hast thou?
 "Why didst thou not bind his head to thy saddle-strap?

333 "Perhaps a renowned one made an assault against thee;
 "Thou, through weakness, sustainedst not the fury of
 the contest?"

The clever youth gave the ground-kiss;
 Praised the king; and, the majesty of his nature,

Saying:—"I discovered Hátum, fame-seeking,
 "Skilful, and of pleasant appearance, and of good visage:

327 My relatives may do thee an injury for slaying me, therefore slay me
 at once, and get thee away

330 "Bir páe jastan" here signifies—to leap on the feet, in joy.

" Considered him generous, and endowed with wisdom ;
 " Regarded him, in manliness, my superior :

" The load of his favour made my back bent ;
 " He slew me, with the sword of kindness and grace "

340 Whatever he experienced, from his liberality,—he uttered ;
 The monarch recited praises on the offspring of Tai :

Gave the envoy gold-money,
 Saying :—" Liberality is the seal on Hatim's name."

It (the evidence) reaches (touches) him, if they give evidence ;
 Since, truth and fame are his fellow-travellers

I have heard that, in the time of the Prophet, the tribe of
 Tqi
 Made not acceptance of the faith (of the Kurán).

The Messenger of good news and the Observer (Muhammad) sent an army ;
 They took captive a multitude of them.

345 The Prophet ordered them to slay them with the sword of
 hate,
 Saying :—" They are unclean, and of impure religion."

A woman said :—" I am Hátim's daughter,
 " Ask (pardon for me) from this renowned Ruler (Muhammad) :

" Oh revered sir ! exercise generosity as to my state ;
 " For my lord (Hátim) was endowed with liberality."

342 Report is not a liar, his liberality is a settled matter

343 In the 'Ikḍ : manẓúm, couplets 343 to 367 are omitted

By the command of the Prophet of pure judgment,
They loosed the fetters from her hands and feet :

Drew the sword upon the rest of that tribe,
So that they caused, mercilessly, a torrent of blood to flow.

350 With weeping, the woman said to the swordsman :—
“ Strike my neck also with all the rest :

“ I consider, not release from fetters, generosity ;
“ I—alone ; and, my friends in the noose (of calamity).”

She kept uttering lamentations, over the brothers of Tai ;
Her voice came to the Prophet's ear.

The rest of that tribe, he gave to her,
Saying :—“ One of true origin never erred ! ”

From Hâtîm's store-house, an old man
Demanded ten diram's weight of sugar candy.

355 From the historian, I remember nowe such,
That he sent him a sack of sugar.

The wife said, from the tent :—“ What is this ?
“ The old man's need was exactly ten dirams.”

The man-cherisher of Tai heard this speech ;
He laughed, and said :—“ Oh heart's ease of Hail

“ If he demanded (what was) suitable to his own need,
(and got it),
“ Where is the liberality of the offspring of Hâtîm ? ”

354 “ Fânîz,” in Arabic; “ pânîz,” in Persian, signifies—a confection like shakar-burg, shakar-âlam

Another in generosity, like Hatim,
Comes not, perhaps, from the world's revolution,

360 That Ahú Bakr, son of Sa'd,—the hand of munificence,
Whose magnanimity places on the mouths of beggars

Oh peasant refuge! May thy heart be glad!
May Islam, by thy endeavour, flourish!

This dust of happy soil raises its head (ascends),
By thy justice over the climes of Greece and Rum!

Like Hatim, if his name had not been,
No one, in the world, would have taken the name of (men-
tioned) Tai

In books, the praise of that renowned one (Hátim) remains,
For thee, both praise and also reward remain

365 Whereas, Hátim sought for that reputation and renown (in
the world),
Thy struggle and endeavour are for the sake of God!

There is no ceremony for the darvesh,
Save this one word,—there is no other counsel —

“As much as may be in thy power, do good,”
Good remains, after thee (Oh Ahú Bakr!), and, speech
after Sa'di

c

Of a certain one, an ass had fallen into the mire,
The blood, through phrenzy, had gathered to his heart

360 Abu Bakr, without being asked, gave to beggars, and, thus closed their mouths

Read:—Whose magnanimity places the hand of munificence on the mouths &c

Desert and rain, and cold, and torrent ;—
Darkness let down its skirt on the horizon.

370 He was in this grief, all night, till the morning ;
Spoke passionately ; and gave curse and abuse.

Neither enemy, nor friend, escaped his tongue (of reproach) ;
Nor the Sultán, whose land and produce it was

By chance, the lord of that wide plain
Passed by him in that reprehensible state.

He heard these words,—far from rectitude ;—
Neither patience of hearing ; nor, way of answer.

He looked at him, with the eye of punishment,
Saying :—" For what is this person's anger against me ? "

375 He said :—" Oh king ! strike him with the sword ;
" Pluck up his life's root, from the earth's surface "

The Sultán of high rank glanced ;
He himself saw him, in calamity ; and, his ass in the mire :

Forgave the man, on account of his ruined state :
Swallowed the anger of his cold words .

Gave him gold, and a horse, and a coat of fur ,
—How good is love, at the time of hate !—

One said to him :—" Oh old man, void of reason and sense !
" Thou didn't escape wonderfully from slaughter." He
said :—" Be silent :

380 " If I complained on account of my own grief,
" He gave me presents suitable to himself."

For evil, the return of evil is easy ;
If thou art a man, do good to him who did evil to thee

I have heard that a proud man, from pride intoxication,
Shut the door of his house in a beggar's face

The man, helpless, sate down in a corner,
His liver hot (with rage), and, sigh cold, from the heat (of
despair) of his chest

A certain one, covered as to the eyes (blind), entered,
He asked him, the cause of his hate and rage

330 He related—and wept, on the dust of the street—
The violence, that chanced to him, from that person

He said —“Oh certain one! abandon grief,
“Break fast, only to night, with me”

He drew his collar, with politeness and kindness,
Brought him to his lodging, and, spread the victual table

The darwesh of luminous disposition became comforted,
He said —“May God give thee luminosity (as to thy
eyes)!”

At night, from his eyes some drops trickled,
In the morning, he opened his eyes, and, beheld the world!

330 Within the city, the story went, and tumult occurred—
For, last night, an eyeless one opened his eye

He heard this report,—the rich man of stone heart
From whom, the darwesh turned away straitened in heart

He said —“Oh fortunate one! relate this tale,
“How this difficult deed became easy to thee

“Who turned back to thee this candle, world illum-
inating?”

He replied —“Oh tyrant of troubled days!

337 With kindness and compassion having seized his collar and placed
his hand on his neck he drew him to his own house

" Thou wast of short vision, and of sluggish judgment,
 " For, instead of the huma (an auspicious bird) thou wast
 engaged with the owl (a filthy bird)

39. " That one opened this door (of vision) on my face,
 " On whose face, thou didst shut the door

" If thou dost express a kiss on the dust of men,
 " In the name of manliness ! luminosity comes to thee

" Those, who are covered as to the eye of the heart,
 " Are, indeed, careless of this antimony "

When the ono of overturned fortune heard this rebuke,
 He bit the finger tip of regret, with his teeth,

Saying —" My falcon became the prey of thy net,
 " I had fortune, to thy name, it went "

40. How may he bring the male falcon to his grasp,—that one,
 Like a mouse, teeth plunged in avarice

Verily, if thou art a seeker of the pious one,
 Exercise not carelessness, a moment, as to his service

Give food to the sparrow, and partridge and dove,
 That the huma may, one day, fall to thy net

When thou castst the arrow of supplication, in every corner,
 There is hope that thou mayst, suddenly, make a prey

From many oysters, a single pearl comes forth,
 Out of a hundred arrows, one comes to the butt

396 The first line means —If thou dost ask for aid from man
 400 The falcon here signifies —mardum : ma ni wa kâmil *shâhib-i-dil* a
 pious one
 "Dandân faro burdân signifies—*khâm jam namûdan*.

400 The son of a certain one was lost from a camel litter,
The father wandered about, in the night time, in the
káfila

Inquired at every tent, and, hastened in every direction,
Found that light (his son), in the darkness

When he came to the men of the karaván,
I heard, that he said to the camel driver —

“ Knowst thou not how I found the path to the friend (my
son) ?

“ Whosoever came before me, I said —it is he ! ”

The pious ones are at the heels of every one, on that
account,

That they may, perchance, ooday, reach a sage, holy man

410 Bear burdens, for the sake of the pious,
Ere the thorn (of affliction) for the sake of a single rose

—

From the crowd of one king's horo, in a camel stable,
A ruby fell, one night, in a stony place

The father, to his son, said —“ In this night, of dark
colour,

“ How knowst thou,—which is the jewel or stone ?

“ Oh son ! take care of all the stones,

“ That the ruby may not be out of their midst ”

The pure ones of distraught visage, among the rogues,
Are, indeed—the ruby and (precious) stone, in a dark place

415 Endure, with pleasure the burden (of violence) of every
ignorant one,

That, in the end of time, a pious one may fall (to thee)

The person, who is merry of head (enamoured) with a
friend,—

Seest thou not how he is the enemy's (rival's) load carrier?

He rends not his garment, rose like, on account of the
power of the thorn,

Who, pomegranate like, laughs, blood gathered in the heart

Endure the grief of a crowd, for the love of one,

Pay observance to a hundred, for the sake of one

If those of foot-dust, distraught of head,

Are, in thy sight, contemptible and miserable,

420 Ever look not at them, with the eye of approval,
For, they are approved of God, and that is enough

The one, who, in thy opinion, is bad,

How knowst thou but that he himself is the possessor of
suntship?

The door of the knowledge of God is open to those,

In whose face, the doors of men are shut

416 For the good he endures the violence of the bad.

417 *Khun dar dil aftādan* signifies—*ghusṣa dar dil dāshtan wa dar*
ishk i mahbube giriftar būdan. When the pomegranate is red and
ripe it rends its skin. The rending of the skin they call laughing or
being of happy state. Notwithstanding that through grief blood had
fallen (gathered) to his heart he was content.

In some copies the second line runs —

(a) Which thorn (rival) may have snake like fallen in thy path.

(b) In whose heart, blood pomegranate like may have gathered

420 If the fallen and abject who are of pure breath but outwardly dis-
shevelled and wretched appear to thee contemptible look not at them
for, being approved of God they have no need of thy approbation.

405 The son of a certain one was lost from a camel litter,
The father wandered about, in the night-time, in the
kâfilâ

Inquired at every tent, and, hastened in every direction,
Found that light (his son), in the darkness

When he came to the men of the karavan,
I heard, that he said to the camel driver —

“ Knowst thou not how I found the path to the friend (my
son) ?

“ Whosoever came before me, I said —it is he ! ”

The pious ones are at the heels of every one, on that
account,

That they may, perchance, one day, reach a sage, holy man

410 Bear burdens for the sake of the pious,
Endure the thorn (of affliction) for the sake of a single rose

From the crown of one king born, in a camel stable,
A ruby fell, one night, in a stony place

The father, to his son, said —“ In this night, of dark
colour,

“ How knowst thou,—which is the jewel or stone ?

“ Oh son ! take care of all the stones,

“ That the ruby may not be out of their midst ”

The pure ones of distraught visage, among the rogues,
Are, indeed—the ruby and (precious) stone, in a dark place

408 Whoever seeks runs whoever runs finds

411 In the Ikûl manzum couplets 411 to 496 are omitted

415 Endure, with pleasure the burden (of violence) of every ignorant one,
That, in the end of time, a pious one may fall (to thee).

The person, who is merry of head (enamoured) with a friend,—

Seest thou not how he is the enemy's (rival's) load-carrier?

He rends not his garment, rose-like, on account of the power of the thorn,

Who, pomegranate-like, laughs, blood gathered in the heart.

Endure the grief of a crowd, for the love of one,
Pay observance to a hundred, for the sake of one.

If those of foot-dust, distraught of head,
Are, in thy sight, contemptible and miserable,

420 Ever look not at them, with the eye of approval;
For, they are approved of God, and that is enough.

The one, who, in thy opinion, is bad,
How knowst thou but that he himself is the possessor of saintship?

The door of the knowledge of God is open to those,
In whose face, the doors of men are shut.

416 For the good, he endures the violence of the bad.

417 "Khún dar díl áftádan" signifies—ghusṣa dar díl dáshtan, wa dar 'ashk-mathábe gusṣár búdan. When the pomegranate is red and ripe, it rends its skin. The rending of the skin they call laughing or being of happy state. Notwithstanding that, through grief, blood had fallen (gathered) to his heart, he was content.

In some copies, the second line runs—

(a) Which thorn (rival) may have, snake-like, fallen in thy path

(b) In whose heart, blood, pomegranate-like, may have gathered.

420 If the fallen and abject, who are of pure breath, but outwardly dishevelled and wretched, appear to thee contemptible, look not at them; for, being approved of God, they have no need of thy approbation.

Many of better life, and bitterness tasting,
May be, in the quarter (Judgment Day), skart displaying (in
majesty)

If thou hast reason and deliberation, thou wilt kiss
The hand of the king born one (the Man of God) in the
prison (of this world)

425 For, the day he comes from prison,
He may, when he becomes lofty, give to thee loftiness

Cause not the rose tree to burn, in the autumn,
For, it appears to thee excellent, in the fresh spring

A certain one possessed not the power of spending,
Gold, he had, the power of enjoying, he had not

He used not to eat that his heart might rest,
Used not to give (in alms), that it might be of use to him
to morrow (Judgment Day)

Night and day,—in the entanglement of gold and silver
—the fetter of the mean one, (is) in gold and silver—

430 One day, the son, in amhush, knew
Where the miser had placed the gold, in the earth

He brought it forth from the dust, and gave it to the wind,
I heard, that he deposited a stone in that spot

For the young man, the gold remained not,
It came to one hand, he enjoyed it with the other

423 *Talkh aishân* signifies—persons to whom life from exceeding
hardship and poverty is bitter

Daman kashân signifies—*kharâmân banâz ravanda*

426 In the autumn of this world the holy man appears bad but in the
fresh spring of the next world the marks of his goodness will appear

For this reason that he was one of unclean face (conduct)
and a low thrower of dice ;

His hat in the bázár ; and, trousers pawned,

The father,—clutch placed (in grief) on his own neck ;

The son,—a harp and flute (in enjoyment) brought to the
front.

435 The father, weeping and lamenting, slept not all night ;

The son, in the morning, laughed ; and said :—

“ Oh father ! gold is for the sake of enjoying ;

“ For depositing, whether stone or gold,—what matter ? ”

They bring forth gold from the hard stone ;

That they may enjoy it with friends and beloved ones.

Gold, in the palm of the man's hand, world-worshipping,

Oh brother ! is yet within the stone.

When, thou art, in life, bad to thy family,

Complain not of them, if they wish thy death.

440 Thy family enjoy thy (wealth) to satiety, at that time,

When thou fallst from the roof of fifty yards to the bottom.

The miser, rich with dínars and silver,

Is a tîlism dwelling over the treasure.

His gold remained years, for the reason,

That such a tîlism trembles at its head !

With the stone of Fate (death), they suddenly shatter it ;

They make, at ease, division of the treasure.

441 “Tîlism” signifies—a creature which guards gold. It neither enjoys the gold, nor permits anyone else to enjoy it. From this word, comes *talisman*.

After carrying and collecting, like the ant,
Enjoy,—before that the grave-worm devours thee.

45 The words of Sa'dí are precept and counsel ;
If thou becomest work-performing, they are of use to thee.

It is folly to turn away the face from this ;
Since one can, in this way, obtain empire.

A young man had exercised liberality to the extent of a
dáng ;
He had accomplished an old man's desire.

The sky suddenly caught him, in a crime ;
The Sultán sent him to the slaughtering-place :

The hurrying of soldiers, and uproar of the people ;
Sightseers about the door, and street, and roof.

50 When, within the tumult, the old darvesh behold
The young man, a captive in the people's hands.

His heart was wounded, on account of the wretched youth,
Who had, once, taken his heart.

He raised a cry, saying :—" The Sultán is dead !
" The world remained ; but, he took away his good disposition."

He kept rubbing together the hands of sorrow ;
The soldiers, swords drawn (for slaying) heard.

At the cry, a shout issued from them,—
Palm-striking on head, and face, and shoulder !

453 " Turk " signifies—a man of Turkistan, the people of which were
notorious for blood-shedding and fearlessness

On foot, up to the door of the court, with haste,
They ran, they saw the king on the throne

The youth went forth from the midst; they took the old
man,

By the neck, a captive, to the Saltán's throne

He, with awe-inspiring manner inquired, and, displayed
majesty,

Saying —“To thee,—wherefore was the desiring of my
death?”

“Since my disposition and rectitude are good,

“Why, in the end, desirest thou ill (by my death) to
men?”

The resolute old man brought forth a tongue,

Saying —“Oh (king) I the world is a ring in the ear (a
slave) of thy order!

“By a false word—‘tho king is dead!’

“Thou didst not die, and, a helpless one carried off his
life”

The king wondered at this tale to such a degree,

That he gave him something, and said nothing

And, on this side, the youth, falling and rising,

Kept proceeding, running in every direction, helplessly

One said to him —“From the four directions of retribution,

“What didst thou, that liberation came to thy soul?”

See couplet 452

Char su signifies—the “square in which punishments are inflicted and orders issued

He whispered to his ear—"Oh wise man!

"I escaped from bonds, through a brave soul and a dáog"

- 465 He places a seed in the dust for the reason,
That it may, in the day of distress, give fruit

A barley grain keeps back a great calamity,
Thou hast heard of the staff, that killed 'Új (King of Bashan)?

The true account came from the Chosen Ooe (Muhammad),
That—the giving of arms is the repelling of calamity

Thou seest not in enemy's foot, in this habitation,
For, Abu Bakr, son of Sa'd, is master of the kingdom

A world joyful by thy face,—Oh (Abu Bakr)! seize
The world, that joy may be on thy face

- 470 In thy time, no one endures distress from another,
The rose in the parterre suffers not the violence of the thorn

Thou art the shadow of the grace of God on the earth,
Prophet-like—the mercy of both worlds!

- 466 The mother of Új who lived to the age of three thousand five hundred years was a daughter of Adam (on him be peace!), his father was Anak. At the time of Noah's deluge notwithstanding that the water stood forty yards above the highest mountains of the earth it reached only to his waist.

Moses made an attempt against him upon which Új took up a mountain two farsangs in extent on his head with the intention of casting it on the army of Moses so that it might be destroyed. God sent the bird Hoopoe which pierced the mountain so that it became a collar about his neck.

Moses then struck him on the ankle so that he fell and died.

- 467 In the Ikd : manzúm couplets 467 to 472 are omitted

- 469 The world having become glad some through Abú Bakr, the author invites Abu Bakr to be joyous through the world

If a person knows not thy worth,—what matter?
They also know not the—"Shab-i-kadr."

In a dream, a person beheld the plain of the place of
assembling :

The earth's surface, from sun,—molten copper

From men, complaint kept ascending to heaven ;
The brain, through heat, came to boiling.

75 (Beheld) a certain one of this multitude,—in the shade ;
An ornament of Paradise, about his neck.

He inquired, saying :—" Oh man, assembly-adorning !
" Who was thy helper, in this assembly ? "

He said :—" I had a vine at my house-door ,
" A holy man slept in its shade

" At this time of despair, that true man
" Asked pardon for my sins from the Ruler of rulers,

" Saying :—' Oh Lord ! forgive this slave ;
" ' For once I experienced, through him, ease ' "

80 What said I, when I unloosed this mystery (of the title) ?
—" May glad tidings be to the Lord of Shíráz (Abú-
Bakr) ! "

For, the grandees, in the shadow of his spirit,
Are resident ; and, at the table of his bounty.

72 The "Shab-i kadr" is, the most blessed of nights, on which prayers
are accepted, it is the 27th of the month Ramazán.

80 The author's reply is given in the second line
In the 'Ikd i mangúm, couplets 480 to 484 are omitted.

The king,—in whose shade a world is living and at ease at his table
of bounty,—to what dignity will he (in heaven) ascend !

The man of liberality is a tree, fruit-possessing ;
When thou passest beyond it,—fuel of the mountain

If they strike the axe, at the foot of the tree, fit for fuel,—
When strike they at the fruitful tree ?

Oh tree of skill (Abú-Bákr) ! Long keep thy foot !
For, thou art fruit-possessing, and, also shady

485 As to beneficence, I said much ;
But, it is not proper for every one

Enjoy the blood and wealth of the one, man-injuring ;
For, of the bad bird,—the feather and wing plucked out is
best.

One, who is in strife with thy master,
Why givest thou to his hand, the stick and stone ?

Cast away the root, that bears the thorn ;
Cherish the tree, that produces fruit.

Give the dignity of the great, to that one,
Who to inferiors holds himself, not proudly.

490 Wherever, there is a tyrant,—pardon him not ;
For, mercy to him is tyranny to the world

The lamp of the world-consumer (tyrant) extinguished—is
best ;

One in the fire is better than a people with the stain (of
tyranny)

Whosoever shows mercy to a thief,
Attacks the káravín, with his own arm

482 "Guzáshtan" signifies—"to abandon" as well as "to pass"

489 "Sar girán dáshtan bar kase" signifies—ghulzat wa sakl namúdan
ba kase

Give to the wind (of destruction) the heads of those
tyranny practising.

Oppression, on one oppression practising, is justice and
equity

I have heard that a man experienced house- vexation ,
For, a wasp made a nest in his roof

495 His wife said —“ What thou desirest in respect to them,
do not ,
“ Lest that they should become scattered from their native
country ”

The wise man went to his own work ,
The wasps began, one day, to sting his wife

About the door, and roof, and street,—the foolish wife
Kept making lamentation But, the husband said —

“ Oh woman ! make not thy face bitter towards men ,
“ Thou didst say —‘ Slay not the poor wasps ! ’ ”

How may one do good to the bad !
Forbearance to ill doers increases ill

500 When thou beholdest a people's injury in a chief,
Cut his throat, with a sharp sword

What dog, in short, is there—for whom they place a victual-
tray ?

Order, that they give him a bone

How well has the old man of the village (Firdaus) ex-
pressed this proverb —

“ The baggage animal, leg-striking (kicking), is best under
a heavy load ”

If the watchman shows mercy,
No one is able to sleep at night, for thieves

In the circle of contest, the spear-reed
Is more precious than a hundred thousand sugar-reeds
(canes)

505 Not every one is worthy of property ;
This one requires property , that one, rebuke

When thou cherishest the cat, it takes away the pigeon ,
When thou makest the wolf fat, it rends Joseph

The edifice, that has not firm foundations,—
Make it not lofty , and, if thou dost, tremble for it

How well said Bahráṁ, desert-dwelling,
When his thorough-bred, restive, steed threw him to the
earth,

“ It is proper to take from the herd another horse,
“ Which it is possible to restrain, if he becomes restive ”

510 Oh son ! bind the Euphrates, at low-water ,
For, when the torrent is risen, it is of no use

When the filthy wolf comes to thy snare,
Slay , if not, pluck up thy heart from (love for) the sheep

From Iblís, adoration never comes ;
Nor from the bad jewel,—goodness into existence

Give neither place nor opportunity to the malignant one ;
The enemy in the pit, and the demon in the glass bottle—
is best

508 The brothers cast Joseph into a pit sold him,* and represented to their
father that a wolf had devoured him

508 Bahram was called Bahráṁ Gor, “Sahra nishín,” because he loved
the hunting of asses in the desert.

In the 'Ikḍā manzūm, couplets 508 to 518 are omitted

Say not :—" It is proper, to kill this snake with a stick " ;
Strike, when he has his head beneath thy stone.

⁵¹⁵ The pen striker (pen-man), who did ill to his inferiors,
To make, with the sword, his hand a pen (to sever it)—is
hest.

The deliberator, who introduces bad regulations,
Takes thee, that he may give thee to hell-fire.

Say not :—" For the country, this dehherator is enough " ;
Call him not deliberator, who is unfortunate.

The fortunate one acts npon Sa'di's speech,
Because, it is the (cause of) increase of country, and deli-
horation, and judgment.

CHAPTER III.

ON LOVE.

- 1 On happy the time of those distraught in love of Him,
Whether they experience the wound (of separation); or,
the plaster (of propinquity to Him)!

Beggars from royalty fleeing;
In the hope of union with Him, in beggary, long-suffering

- 1 This chapter is on Šáfi'ism (tašawwuf), or mysticism, the language used is mystical (mutašawwif). The one who practises Šáfi'ism is called—Šáfi', ahl-i hál, 'áshiq-i sádiq, ahl-i qarīfat, ahl-i-dil, qāhib-dil, shik, qāhib-i ma'rīfat, 'árif

The student should on this subject see—

- (a) A summary of the tenets of Šáfi'ism, by Sir William Jones
- (b) De Bode's *Bakhlára*
- (c) *Sind*, by Richard Burton, World traveller, chap. viii.
- (d) Hughes' *Notes on Muhammadanism*, p. 227

For a general view of the tenets of the Muslim religion, see Lane's *Modern Egyptians*, vol. i chap. iii

The season of those distraught in love for God Most High is, in every state, very happy. Whether they experience the wound of separation, through the thorn of pain of love for Him, or become wounded by the axe of separation, life-penetrating, and the arrow of affliction of separation, heart-stitching, or, by obtaining propinquity to the presence of God, and the fortune of union with Him, receive the healing plaster for the heart wound, and drink the draught, pleasant-tasting, of beholding Him

- 2 In "pádsháhi" the word "pád" signifies—pás, "sháh" signifies—khudáwind

Time to time, they drink the wine of pain (of love for Him),
And, if they consider it bitter, they draw breath (are
patient)

In the pleasure of wine, there is the evil of head-sickness,
The thorn is the armour-bearer of the rose-branch

6 Patience, which is in remembrance of Him, is not bitter,
For bitterness from a friend's hand is sugar

His captive desires not release from bonds,
His prey seeks not freedom from the snare

Sultáns of retirement, beggars of Ha!
Stages of God recognisers, foot-trace lost

Intoxicated with (the love of) the friend (God), reproach-
enduring;
The camel, intoxicated, more easily hears the load

How, may people find the path to their state?
For, like the water of life, they are in darkness

4 For the wine-drinkers of the carpet of love, head sickness of pain and affliction is inevitable, and for rose pluckers of the gardens of the knowledge of God,—the skirt, full of thorns

Then, head sickness from wine drinking and the thorn of the rose-branch are as guards so that the father of lust may not, without bitterness, obtain the taste of pleasure, nor easily bring to his hand the rose (of the beloved)

7 The true lovers of God apparently wander about villages and appear, in the sight of superficial observers, beggars, foodless and wretched. But, in retirement they are kings of the time and road recognisers, that is, they have reached the stage and are as those trace lost, so that no one finds information regarding their track, or becomes acquainted with the work which they do

'Uzlat' here signifies—*khilwat wa tanhá f*, or the mystery belonging to God, into which a stranger has no entrance

'Gum kardá pai' signifies—*be nahán bádan*, one who so does his work that another cannot find the clue to his purpose

"*Manázil shínásán*" signifies—*murshidán wa 'arifán*, holy men.

9 In the first line, "sar" is redundant.

"Wakt" here signifies—*wáqt-i húẓur*, the time of being present before God

It is impossible to effect their cure with medicine;
For, none is acquainted with their pain (of love)

From eternity without beginning, to their ear comes.—

“Am I not your God?”

With clamour, in a shout, they utter —“Yes!”

A crowd,—office-holding, corner-sitting,
Feet, clayey, breath fiery,—

Pluck up, with a shout, a mountain from its place,
Heap together, with a cry, a city

30 Are, wind-like, invisible, and swift-moving,
Are, stone like, silent, but praise-uttering

In the morning, they weep to such a degree that the water
Washes down from their eyes the collyrium of sleep

Steed (of the body) slain, with the great (austerity), with
which they have urged the night;

In the morning, shouting, saying —“They are wearied!”

27 Before the creation of Adam, God Most High made all the souls
and said, ‘Am I not your God?’

They gave evidence to the truth, and said, “Yes!”

When they came into the world, many, by reason of worldly affections,
forgot that covenant, but, as to the true lovers, the sound of those
words is yet in the ear of their hearts, and they are in shout till now,
in exclaiming “Yes!”

28 This crowd of men possessed of majesty, though they are apparently
dismissed from office and are sitting in retirement, are, by reason of the
heart possessed of office. Outwardly, they appear unassuming, yet,
from the effects of the fire of love, they bring forth hot sighs, sparks
raining

32 ‘Shab rāndan’ signifies—shab ravānf kardan, shab bedār būdan
They have slain lust, exercised night-watching, opened the door of the
knowledge of God to their own faces, and with these qualities, are in
shout, saying — * * *

After passing through the stage “*ilā Allah*” (to God), they proceed
to “*fi Allah*” (in God), to which there is no limit

Night and day, in the sea of phrenzy and burning,
From perturbation, they know nat night from day

So enamoured of the splendour of the figure-painter (God),
That they have no occupation with the beauty of the outward form

- 35 The pious ones gave not their hearts to the covering (external beauty),
And, if a fool gave,—he is brunless, and fleshless

That one drank the pure wine of the Unity (of God),
Who forgot this world and the next

I have heard that, ouce upoa a time, one, heggar bora,
Had affection for one, king born

He went and cherished a vain desire,
Imagination plunged its teeth in desire

Mile stone like he used not to be free (absent) from his (the prince's) plain,
Bishop like, at all times at the side of his horse

- 40 His heart became blood and the secret remained in his heart,
But, his feet, through weeping remained in the mire (of desire)

The guards obtained intelligence of his grief,
They said to him —“ Wander not again here !

- 37 In the *Ikd i manzum* couplets 37-66 are omitted
“Nazar dāshtan” signifies—*ishk dāshtan*.
Dandān ba kām faro burdan signifies—*kām yāb wa mastauli shudan*
38 At chess the Bishop is next the Knight (horse)

A moment, he went, recollection of the friend's face
came to him,

Again, he pitched his tent, at the head of his friend's
street

A slave broke his head, and hand, and foot,
Saying —“Sud we not once to thee,—come not here?”

Again, to him,—patience and rest remained not,
On account of his friend's face, patience remained not

45 Like flies from off the sugar, with violence, him,
They used to drive away, but, with speed, he used to
return

One said to him —“Oh impudent one of insane appear-
ance!

“Thou hast wonderful patience as to (blows of) stick and
stone”

He said —“This violence, against me, is through his
tyranny,

“It is not proper to complain of a friend's head

“Behold, I express the breath of friendship,

“If he holds me friend, or, if enemy

“Expect not, without him, patience from me,

“Nay—even with him, repose has no possibility

50 “Neither the power of patience, nor room for anger,

“Neither the possibility of being (stopping), nor the foot
of flight

“Say not,—turn aside the head from this door of the
Court,

“Though he place my head, like a tent peg in the tent
rope

“Nay,—the moth, life given at its friend's foot,

“Is better than alive in its dark corner”

He said —“ If thou shouldst snffer the wound of his club?”

He replied —“ I will fall, at his feet, ball-like ”

He said —“ If, with the sword, he cuts off thy head?”

He replied —“ Thus much even, I grudge not

55 “ To me,—indeed, there is not so much knowledge,—

“ Whether, the crown, or the axe, be at my head

“ Display not reproof with me impatient ,

“ For, patience appears not, in love

“ If my eye becomes white (discoloured) like Yakub,

“ I abandon not hope of seeing Yusuíf

“ One who is happy (in love) with another,

“ Is not vexed with him, for every little thing ”

On day, the youth kissed his (the prince's) stirrup,

He became angry , and turned the rein from him

60 He laughed, and said —“ Turn not the rein ,

“ For, the Sultan turns not away the rein (face) from any

“ To me—by thy existence, existence remains not ,

“ To me,—in memory of thee, self-worshipping remains +
not

“ If thou observst a crime, reproach me not

“ Thou art head brought forth (produced) from my collar
(of existence)

57 Yakúb from much weeping for Yusuíf became blind , he still kept the hope of seeing him The meeting eventually took place

58 See couplet 168

6“ Whenever the degree of love reaches the perfection of exaltation there is in the lover's heart no room for another To such a degree does this occur that the lover forgets his own existence and considers himself indeed the beloved one Thus Majnun in fancy of Lailá, regarded his own body as Laila and said, I am Lailá! The beggar, even so, regarded his own body to be that of his beloved, and recognised not himself

" I fixed my hand in thy stirrup with that holdness ;

" For, I brought not myself in the account.

" I drew the pen on (effaced) my own name ;

" Placed my foot on the head of my own desire.

65 " The arrow of that intoxicated eye slays me indeed ;

" What need that thou shouldst bring thy hand to the sword.

" Set fire to the reed, and pass ,

" So that in the forest neither dry, nor green, thing may remain "

I have heard, that at the chanting of a singer,
One of Parî face began to dance.

From the fire of the distracted hearts around her,
A candle-flame caught in her skirt

She became troubled in heart and vexed ;
One of her lovers said :—" What fear ?

70 " Oh love ! as to thee,—the fire burned the skirt ;

" As to me,—it burned, all at once, the harvest (of existence)."

If thou art a lover, express not a breath about thy self ;
For, it is infidelity (to speak of) lover and one's self.

I recollect hearing from a knowing old man, in this way,
That one, distraught with love, turned his head to the desert.

66 The work which is accomplished with ease, make not difficult, and useless labour endure not

Again — Cast the fire of love into my heart and go, so that all my body may burn

71 Notwithstanding the existence of thy beloved, to consider thy own existence is disloyalty and infidelity

The father, through separation from him, neither ate nor slept;

They reproached the son; he said:—

“ From that time, when the Friend called me one of his own,

“ Further love for any one remained not to me.

75 “ By God! when He showed me His beauty,

“ Whatever else I beheld appeared to me fancy.”

He, who turned away from the people became not lost;
For he found again his own lost one (God)

There are, beneath the sky, shunners of men,
Whom one can call, at once, wild beast and also angel.

Like the angel, they rest not from remembering the King
(God);

Like the wild beast, they, night and day, shun men

Strong of arm (by spirituality); but short of hand (by
materiality);

Wise,—(outwardly) mad; sensible—(outwardly) intoxicated.

80 Sometimes, tranquil in a corner, religious habit-stitching,
Sometimes, perplexed in society, religious habit-burning.

Neither passion us to themselves; nor, solicitude for any
one;

Nor place for any one, in the cell of their unitarianism.

Perturbed of reason, confused of sense;

Ear-stuffed to the word of the adviser.

79 Strong, by spirituality, weak, by materiality, wise as to the next
world; mad as to this world; sensible, not having drunk of the cup of
lust; intoxicated, with the cup of truth

82 The adviser is one, who tries to lead them to the world

The duck will not become drowned in the river (of lust),
The samundar ! what knows he of the torment of burning ?

Empty of hand, men of full stomach (proud),
Desert wanderers without a Kafilā

85 They have no expectation of the people's approbation,
For, they are approved of God,—and that is enough

Dear ones (of God) concealed from the people's eye,
Not those waist cord possessing clothed in the habit of the
darwesh

They are full of fruit, and shady, vine like,
Are not like us,—of black deeds, and blue garment dyers

Head plunged in themselves (in reflection), oyster like,
Not, form (on mouth) gathered, river like

If wisdom be thy friend, be afraid of them, (those foam
gathered),
For, they are demons in the garb of men

90 They are not men indeed of bone and skin,
A true soul is not in every form

The Sultan (God) is not the purchaser of every slave,
Not beneath every religious garment is there a living man

If every drop of hail had become a pearl,
The bazar would have become full of them like small shells

83 The samundar is an animal lizard like which dwells in the fire
when it comes forth from the fire it dies Sultāns make caps of its
skin

87 In former times Sūfīs wore blue coloured woollen garments

89 Regard not their outward weakness be not careless of their spiritual
powerfulness

They fasten not the (wooden) clog to themselves, juggler-like;

For, the wooden clog moves hardly from its place.

Companions of the house of retirement—"Am I your God?"

They are, with a draught, intoxicated until the blast of the trumpet (of Saráfil).

95 For the sword, they take not off their grasp from desire (of God);

For abstinence and love are as the mirror and the stone.

A certain one had a mistress in Samarkand;

Thou wouldst say:—"She possessed sugar, in place of speech."

A beauty,—pledge taken from the sun!

Piety's foundation became ruined by her coquetry.

God Most High!—of beauty, to such a degree,

That thou wouldst think it a sign of the mercy (of God)!

She used to walk;—and, eyes were behind her;

Lover's hearts, life placed in exchange for her.

100 That lover used, covertly, to glance at her,

She once, with severity, looked; and, said:—

93 Not like jugglers do they display devotion, by way of decent, for devotion on the foot is like the wooden clog, which goes with difficulty from place to place

94 "Khalwat-sarâ'e" refers to—the covenant "Am I your God?" It means God's abode at that time

95 As the stone shatters the mirror, so does love abstinence

96 In the 'Ikd-i manzûm, couplets 96-113 are omitted.

97 The Sun pledged its goods for her beauty

99 Men used to glance after her

" Oh perverse one ! so much, thou runst after me ,
 " Knowst thou not, that I am not the bird of thy net ?

" If, again, I see thee (at my heels), with the sword,
 " Like an enemy, pitiless, I will cut off thy head "

One said to him —" Now take thy resolve ,
 " Choose a more easy object than this one

" I think not thou mayst acquire this desire ,
 " God forbid ! that thou shouldst place thy life in the
 heart's desire '

105 When he,—mad with love, heart lost,—heard this reproach,
 He drew forth with sorrow a cry from his heart,

Saying —" Allow,—that the wound of the sword of de-
 struction

" May cause my corpse to roll in blood and sweat

' Perhaps, before friend and enemy, they will speak,
 " Saying —' This is one slain by her hand and sword ! '

" I see not the (way of) flight, from the dust of street ,
 " Say —in tyranny, spill not my honour !

" Oh self worshipper ! For me,—thou dictatest repen-
 tance ,

" For thee,—repentance of this speech is better

110 " Pardon me , for whatever she does

" She does well—even if there be desire for my blood

" Every night, her fire (of love) causes me to burn ,
 " In the morning, I become alive by her pleasant perfume

" If, to day, I die, in the street of my beloved,
 " In the Resurrection, I will pitch my tent by my beloved "

*Yield not, so long as thou canst, in this battle (of love);
For Sa'di is alive, whom love slew.*

A certain one thirsty was saying, while he surrendered his
soul:—

“Happy is that fortunate one, who in water died!”

- 115 One of deficient understanding said to him,—“Oh wonder!
“When thou art dead,—whether moist or dry of lip, what
matter?”

He said:—“In the end, do I not make my mouth moist,
“Until, I lay down even my precious life?”

The thirsty one falls into the deep basin;
For, he knows that the one drowned dies water-satiated.

*If thou art a lover, seize her skirt,
And, if she says:—“Surrender thy life!” say —“Take
it.”*

Thou mayst enjoy ease of life, at that time,
When thou passest over the hill of non-existence

- 120 The heart of seed sowers may be afflicted,
(But), when the harvest is accomplished, they sleep plea-
santly.

In this assembly (of love to God), those arrive at their
desire,
Who, in the last circulation, attain the cup (of love).

- 113 Lovers of God do not die Sa'di was a Šāfi
118 Some say that “O” refers to God The line will run —seize the
skirt of God
121 “Daur-i ākhīr” signifies—payāla, e ākhīr-i-hazm-i sharāb, the last
circulation of the cup
“Jām” signifies—jam i ma'rifat wa risālat

I have a tale of this sort—of the men of the way of God,
Rich mendicants, king beggars,

—That an old man went, in the morning, for the purpose
of begging,
He beheld the door of a masjid, and, gave the mendicant's
cry

One said to him —“ This is not the people's house,
“ Where they give thee anything, stand not here, in im-
pudence ’

125 He said to him —“ Then, whose is this house,
“ In which, there is no bestowing (of alms) to any one? ”

He said —“ Be silent, what faulty word is this?
“ The lord of this house is our Lord God! ”

The old man glanced within, he beheld candle and
prayer arch,
He drew forth, with burning, a lament from his liver

Saying —“ It is a pity, to go farther hence,
“ It is a pity, to go disappointed from this door

“ In disappointment, I went not forth from any street,
“ Why should I go, yellow-of face from God's door? ”

130 “ Even here, I may make the hand of entreaty long,
“ For, I know that I may not return empty of hand ”

I have heard that, for a year, he sate, a sojourner,
Like those redress seeking, hand uplifted

One night, the foot of his life descended into the clay (of
death)
Through weakness, his heart began to palpitate

122 Outwardly mendicants inwardly rich.

Outwardly beggars inwardly kings

129 An Eastern becomes yellow not pale with fear or distress

In the morning, a person brought a lamp near to his head,
He beheld a spark of life in him, like the morning lamp

From gladness, clamour making, he kept saying —
“ Whosoever beats (knocks at) the door of the Merciful
One, that door becomes opened

135 The seeker of God must be patient and submissive,
I have not heard that the alchymist is (ever) dejected

How much gold do they put in the obscure dust,
That they may, possibly, one day, make a piece of copper
gold!

Gold, for the sake of purchasing a thing, is good,
What wilt thou buy better than friend and lover?

If through one, heart ravishing,—thy heart is straitened,
Another consoler may come to thy grasp

For one of bitter face, endure not life bitterness,
With the water (of beauty) of another, draw out the fire
(of love) for her

140 But if she have, in beauty, no equal,
Abandon her not, for a little heart-annoyance

It is possible to disengage the heart from that one,
Without whom, thou knowst it is possible to be content

I heard that an old man kept awake the night,
In the morning, he raised the hand of need to God

A voice from heaven cast into the old man's ear —
—“ Thou art profitless, go, take thy own way ”

I have a tale of this sort—of the men of the way of God,
Rich mendicants, king beggars,

—That an old man went, in the morning, for the purpose
of begging,
He beheld the door of a masjid, and, gave the mendicant's
cry

One said to him —“ This is not the people's house,
“ Where they give thee anything, stand not here, in im-
pudence ’

¹²⁵ He said to him —“ Then, whose is this house,
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That they may, possibly, one day, make a piece of copper
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What wilt thou buy better than friend and lover?

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Another consoler may come to thy grasp

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With the water (of beauty) of another, draw out the fire
(of love) for her

140 But if she have, in beauty, no equal,
Abandon her not, for a little heart annoyance

It is possible to disengage the heart from that one,
Without whom, thou knowst it is possible to be content

I heard that an old man kept awake the night,
In the morning, he raised the hand of need to God

A voice from heaven cast into the old man's ear —
—“ Thou art profitless, go, take thy own way ”

143 “ Sar : khwesh gurftan signifies—dar kar : khud budan.
See couplet 103

" At this door (of God), thy prayer is unacceptable,
 " Go, in contempt, or stand, in lamentation "

145 The next night, from recitation of the name of God and
 devotion, he slept not,
 A disciple obtained news of his state, and said —

" When thou sawst that the door on that side was closed,
 " Endure not uselessly such a struggle "

On his cheek, tears of ruby colour
 Rained, in regret, and, he said — ' Oh youth !

" I would, in hopelessness, have turned away,
 " From this door, at the time when I could have found
 another way

" Think not, if the friend broke the reins,
 " That I would take off the hand from his saddle strap

150 " When the asker becomes disappointed at a door,
 " What grief, if he recognises another door ?

" I have heard that my way is not in this street,
 ' But, there is not the semblance of another path "

He was in this talk,—head on the ground of devotion,
 When, in the ear of his soul, they uttered this sound —

" The prayer is accepted, though to him is no goodness,
 " For save us, to him is no other shelter "

A new young bride complains,
 To an old man (her father), of her unkind husband,

155 Saying —“ Approve not so much that, by this son (my husband),

“ My time should pass in bitterness

“ Those (man and wife) who are with us in this lodging

“ —I see not that they are, like me, disturbed in heart

“ The woman and man are together such friends,

“ That thou mayst say—they are two kernels, and one husk

“ During this time, on my husband's part, I have not seen,

“ That, he once smiled in my face ”

The old man of happy omen heard this speech,

The man of ancient years was speech knowing

160 He gave to her an answer, sweet and pleasant,

Saying —“ Endure the burden of his violence, if he be
beautiful of face ”

It is a pity to turn away from one,

Like whom, it is not possible to find another

Why art thou arrogant with one who, if he be arrogant,

Draws the pen on the letter of (effaces) thy existence?

Acquiesce, slave like, to the order of God,

For, thou seest not a master like Him

One day, my heart burned (in pity) on account of a slave,

Who, while his master was selling him, was saying —

165 “ To thee,—many a slave, better than I, may chance,

“ To me,—a master, like thee, no one may be

In Marv, there was a physician of Parí cheek,
Whose stature, in the garden of the heart, was a cypress.

To him,—no knowledge of the grief of torn hearts;
To him,—no knowledge of his own sick eye

A sorrowful wanderer relates a tale,
Saying:—"Some time, I had love for the physician.

"I desired not my own health;
"Lest that the physician should not, again, come to me."

170 There is much strong, brave, wisdom,
Which the passion of love subdues.

When the passion of love rubs wisdom's ear,
Sense is unable, again, to raise its head.

A certain one established (by training) an iron grasp,
Who wished to grapple with the lion.

When the lion drew him within his own grasp,
He found not, again, any force in his own grasp.

166 In the 'Ikḍ-i-manzúm, couplets 166-171 are omitted.

167 "Chashm bímár" signifies—chashm-i níma-khwáb, the eye, half-asleep,
of lovers, red and intoxicated

With the intoxication of the wine of beauty and loveliness, he was so
intoxicated and senseless that, apart from (kata'-i-nazar) the remedy for
the heart-pain of lovers, he had not even knowledge of his own sick eye,
so that he might prepare a remedy for it

168 "Bá kase saram khúsh búđ" signifies—

Bar kase 'áshuk shudam

Bá kase ta'ashshuk wa mau-i-dil dashtam

See couplets 58 and 268

One, at length, said to him :—"Why sleepest thou, woman-like ?

"Strike him (the lion) with the iron fist."

175 I heard that the wretch, beneath that (lion), said :—

"It is not possible with this grasp to battle with the lion."

When love becomes audacious, as to the wisdom of the sage,

This, indeed, is an iron grasp and a lion.

Thou art a woman, in the grasp of lion-men,

What advantage may the iron grasp render thee ?

When love comes, speak not again of reason ;

For the ball (of reason) is captive in the power of the Ohaugán (of love).

Between two uncle-horn ones, marriage occurred :

Two of sun-face, of high descent.

180 To one (the wife)—it (the marriage) had chanced very agreeably ;

The other had become shunning and avoiding.

One possessed courtesy and Pari-like grace ;

The other kept his face towards the wall.

175 The first line may otherwise be rendered —

I heard the wretch in that (state) beneath (the lip) say :—

177 To obtain release, by the power of resolution and strong resolve from the grasp of imperious lust, and to arrive at the stage of thy desire (like the pure lovers of desire, those life-playing in the valley of the knowledge of God), is a work and labour indeed

179 In the 'Ikḍ-i-manzúm, couplets 179-187 are omitted

180 "Zan rí az mard khúsh uftáda bud" signifies—

(a) Ta'alluḡ wa muhr-i-tamám ba shauhar dásht.

(b) Zan ba shauhar righub wa masrúr búd.

The student should note the use of "uftádan" in these two lines

One used to adorn her own body,
The other used to ask for his own death from God

The old men of the village caused the husband to sit (before them),

Saying —“ To thee, is no love for her, to her, give the dowry ”

He laughed and said —“ With a hundred sheep,
“ Deliverance from bonds is not loss ! ”

185 The one of Parí face, with her own nail, flayed her skin,
Saying —“ With this number of sheep, how can I ever be patient, as to my friend ?

“ Not a hundred sheep but six hundred thousand,
“ Are unnecessary,—without seeing the face of my lover ! ”

Whatever keeps thee engaged with a friend,
—If thou desirest truth,—it is thy heart ease (mistress)

A certain one to one of distraught state, wrote,
Saying —“ Desirest thou hell, or heaven ? ”

He said —“ Ask not of me, this matter,
“ I approve what He approves for me ”

190 A certain one spoke to Majnun, saying —“ Oh one of auspicious foot !

“ What happened to thee, that thou comest not again to Hayy ?

“ Perhaps, the passion for Laila, in thy brain, remains not,
“ Thy fancy turns, and desire remains not ? ”

When the helpless one heard, he wept bitterly,
Saying —“ Oh sir ! Keep thy hand from my skirt

" I have, indeed, a heart,—sorrowful and torn ,
 " Pour not thy salt on my wound

" Separation is not a proof of patience ,
 " For, separation is often a necessity

105 He said —" Oh one fidehty possessing, of happy disposi-
 tion !

" Utter the message, which thou hast for Laila '

He replied —" 'Take not my name before the beloved ,
 " For (to mention) my name, where she is, is violence "



A certain one took up reproach agunst Mahmud of Ghaznin,
 Saying —" Ayáz has no (great) beauty Oh wonder !

" The rose, which has neither colour nor perfume,—
 " 'The nightingale's passion for it is wonderful '

One uttered this matter to Mahmud ,
 He writhed much on himself, in reflection,

100 Saying —" Oh sir ! my love is for his disposition,
 " Not, for his stature, and good height '

I heard that, in a defile, a camel
 Fell , and, a chest of pearls broke

The king expanded his sleeve for plunder ,
 And, thence urged his horse with speed

The horsemen (of the retinue) went after the pearls and
 coral ,
 They became, in search of plunder, separated from the king

Of the attendants, neek exalting, there remained
 None, behind the king, save Ayaz

205 He glanced, saying .—" Oh one heart-enchanting, fold in fold !

" What hast thou brought from the plunder ?" He replied .—" Nothing

" I galloped in rear of thee ,

" I quitted not service for wealth "

If thou hast propinquity, in the Court (of God),
Be not careless of the King, for wealth

It is contrary to religion, that the friends of God ;
Should ask for anything, save God, from God

If, as to a friend, thy eye is intent upon his beneficence,
Thou art in the desire of thyself, not in the desire of thy friend

210

So long as thy mouth is open, through avarice ;
The secret (of God) from the hidden comes not to the ear of the heart

Truths are a decorated house ;
Lust and concupiscence are dust up-raised

Seest thou not, that wherever the dust has risen,
The sight beholds not, though man be possessed of vision.

By chance I and an old man from Faryáb
Arrived at a water (of a river) in the soil of the West.

205 " Dilbur pech pech " signifies—

(a) Mahbúb i-muzá'af wa mustahkár

(b) Dil rabáyanda dar kham i zulf i tabdar

Oh heart-avasher, in the curl of the curling curl !

208 The Persians often use the Arabic plural in a singular sense, as —

Sing húr *Plur* húr

 " hamám " hamámat

211 Truths are a decorated house, around which lust and concupiscence are as dust up-raised. Therefore the eye of those possessed of avarice reaches not to it (the decorated house), and admittance to them is denied

213 Faryáb is a town in Turkistán

In the 'Iqd i manzúm, couplets 213-236 are omitted

I had one diram, they took
Me, in a boat, and, left the darvesh

215 The Ethiopians (boatmen) urged the vessel, like smoke,
For the commander of that vessel was one God not
fearing

From thought of my companion, to me weeping came,
He laughed a horse laugh, at my weeping, and said —

“ Oh one full of wisdom ! suffer not grief for my sake,
“ That One, who takes the boat, brings me ”

He spread the prayer carpet on the surface of the water,
—I thought, is it fancy, or (do I behold it) in a dream?—

From amazement, my eye, that night, slept not,
In the morning, the old man glanced at me, and said —

220 “ Oh friend of happy judgment ! remainst thou astounded ?
“ A boat brought thee ! and, God me !

Why do not the people of prayer believe to this extent
That certain pious men may go in water and fire ?

The child, who has no knowledge of fire
The loving mother protects

Then those, who are immersed in religious fervour,
Ate, night and day, in the eye of the protection of God

215 Na khulā is contracted from—nav khuda Had the commander
of the vessel if ar d God h would have taken th darv sh

221 Abdal (s ng ladh) are those by reason of whom God continues th
world in existence they go fearl ssly into fire and water and pass un
harm d they are s v nt v in number of whom forty are in Syria and
t e remaind r elsewhere

All laws s gn f s—ah! i-dunvā peopl att nt v to the exterior
but who know not God from th heart (t'c Pharse)

God preserves (Ibrahim) the friend of God from the heat
of the fire,
As the wooden cradle of Musa (the speaker of God) from
the whirl pool of the Nile

25 When a boy is in the hand of a swimmer,
He fears not, though the Euphrates be broad

How mayst thou walk on the surface of the sea,
Like men (of God), when, on dry land thou art wet of
skirt (and stained)?

Wisdom's path is not, save turning on turning,
Before holy men there is nothing, save God

One can say thus to the one truths knowing,
But, the people of argument civil,

Saying — "Then the sky and earth—what are they?"
"The son of Adam, and rapacious and non-rapacious
beasts what are they?"

30 Oh wise man! thou didst ask an approve'd matter,
If the answer be agreeable to thee, I will speak,

Saying — 'The plain, and sea, and mountain, and sky,
"Pari and Adam born, and demon, and angel—

"All, whatever they are,—are less than He,
"For, they took the name of existence by His existence

225 In the first line *bar* is redundant

226 *Haká ik shunás* signifies—*urfá* (صرف) those who make a
certainty of attaining their objects by purification and bringing them
selves to perfection

Ahl i kiyás signifies—sages who make proof of religious points by
sight and argument

230 The author utters not a negation as to their existence for all things
are of God without Him there is nothing as is the belief of some sects
of Sufís

" Before thee, the sea, in wave motion, is mighty ,
 " The shining sun, in the zenith, is lofty

" But, how do people of external form find the trace,
 " To the country, where the lords of truth are ?

235 " Saying — ' If it be a sun, it is not even an atom ,
 " And, if it be seven rivers, it is not even a drop of water ' "

When the Sultán of Honour (God) draws forth His
 standard (appears),

The world draws its head into the collar of non existence

The Ra, is of a village, with his son, on a certain road,
 Passed by the centre of a monarch's army

The son beheld the heralds, and sword, and battle axo,
 Coats of satin, waist belts of gold

Warriors, bow possessing, and prey striking ,
 Slaves, quiver bearing, and arrow casting

According to the author the possible existence (of a creation) in connection with the necessary existence (God the Creator) is in the stage of nonentity, and though possibilities (of creation) are great they are small in comparison with the greatness of God

With the Sufis the display of argument on the part of sages is impossible for they say that reason in the understanding of this is dismissed even as in the understanding of probabilities the senses are out of office

They call the Sufis *tá úfa e wjudíya*. The word Sufi comes from the Arabic word *súf* signifying wool. In former days the Sufis wore a blue woollen garment of harsh texture for good clothing could not then be made of wool. In Persia, the educated people are in favour of Sufism. The belief set forth in couplet 232 is attributed to Revelation and Apocalypse

234 'Ahl-i-*qurat* signifies—*asháb-i-zahir*, which is opposed to *ahl-i-mani*

235 To those regarding God's grandeur the sun world illuminating is less than an atom

240 This one,—a garment of printed silk on his body,
That one,—a royal cap on his head

The son, when he beheld all that pomp and splendour,
Saw the exceeding meanness of his father,

Whose state changed, and whose colour went,
From fear, he fled to a cove

The son said, at length, to him —“Thou art the Rais of
a village,

“Thou art, in chieftainship, of the great ones

“What chanced to thee, that thou didst sever the hope of
life,

“Didst tremble, willow-like, with the blast of terror?”

245 He replied —“Yes, I am chief, and order-giver;

“But, my honour is (only) so long as I am in the village.”

The great ones (holy men) are terror-struck, on that
account,

That they have been in the Court of the King (God).

Oh simpleton I thou art, in the village,asmuch
As thou attributest such unportance to thy own person

The eloquent uttered no word,
On which, Sa'di utters not a parable

Perhaps, thou mayst have seen, in the garden or meadow,
how

The fire-fly gleams at night, lamp like?

213 In the second line the second “sar” is redundant

210 “Kirmake” comes from “kirm” The “ak” is added to render the
word diminutive, the final “e” is “yâ e wahdat”

- 260 One said to it —“ Oh fire fly, night illuminating !
 “ What is the matter with thee, that thou comest not forth
 by day ? ”

Behold—the fiery fire-fly, earth born,
 What answer it gave from its head of luminosity

“ Day and night, save in the desert, I am not ,
 “ But, in the sun’s presence, I am not manifest ”

In a city of Syria, tumult occurred ,
 They seized an old man of happy nature

Within my ear, still is that speech,
 —When they placed fetters on his feet and hands,—

- 255 Which he uttered —“ If the Sultán (God) makes not the
 signal,
 “ To whom, is there the boldness to plunder ? ”

It is proper to hold such an enemy (the plunderer), a friend ,
 For, I know the Friend (God) appointed him over me

If there be respect and rank , or, if contempt and bonds,—
 I know that they come from God, not from ‘Umar and Zayd

Oh wise man ! have no fear of disease,
 For, the Physician (God) sends bitter medicine

Enjoy whatever comes from the hand of the friend ,
 The sick one is not wiser than the physician

-
- 260 A certain one uttered praise as to S’id (son) of Zangi ,
 Saying —“ May there be much mercy on his tomb ! ”

257 ‘Umar va Zayd’ stand for—A. and B.

260 For the examination of the High Proficiency, couplets 260-267 are omitted

He gave money, and a dress of honour; and cherished him;
Prepared for him, a dignity conformable to his skill.

When he saw—"Alláh va bas,"—on a picture of gold,
He was agitated; and plucked off the robe from his body.

From perturbation, such a flame caught his soul,
That he arose, and took the path to the desert

One of those desert-sitting said to him —
"What sawst thou, that thy state became changed?

265 "Thou didst, first, kiss the ground in three places;
"Thou shouldst not, in the end, strike the back of the
foot (on the gold) "

He laughed, saying —"First, from fear and hope,
"A trembling, willow-like, fell on my limbs

"Finally, from the majesty of—'Alláh va bas' "
"Neither thing, nor person, appeared (worthy) in my
eye "

Of a certain one like me, the heart to the power of a
person
Was pledged; and, he endured much contempt.

After (regarding him for) learning and wisdom,
They proclaimed him by (beat of) drum for madness

262 'Alláh va bas' signifies—Alláh kífí, the word "va" is redundant
On seeing the illumination of "Alláh va bas," which, in gold, was em-
broidered on that robe, he severed his heart from the world, and
drawing it off from his shoulder, in perturbation, rent it

265 "Zadan pusht i pag" signifies—lakad zadan, tark zadan

268 'Dil ba dast-i kase giran budan' signifies—bar kase 'áshik shudan
See couplet 168

In the Iká-i manzum, couplets 268 to 283 are omitted

270 For the friend, he used to bear the violence of the enemy;
For the poison (even) of a friend is a great antidote.

He used to suffer pushing on the back of the head, from
the hands of his friends,
Forehead brought forward (to the blows) nail-like.

Fancy made tumult as to his head, in such a way,
That, it made the roof of his brain kick-suffering.

Of his friends' reproaching, to him was no knowledge,
As one drowning has no knowledge of rain.

He, whose heart's foot has come against the stone (of love)
Reflects not regarding the gloss of name and fame.

275 One night the demon (Shaitān) made himself like one of
Parí-face;
He hastened into that young man's embrace.

In the morning, to him, was no power of prayer,
Of his friends none was acquainted with his secret.

He plunged into a piece of water, near the roof (building),—
A marble-door, on it ice fixed

An adviser began to reproach,
Saying:—"Thou wilt kill thyself, in this cold water."

From the just youth, a cry issued,
Exclaiming:—"Oh friend! be silent as to so much
reproach

- 270 Everything from a friend's hand is good
271 Kafā *lhurdan* " signifies—*gurdan* *lhurdan*, to suffer pushing, by
nape of the neck seizing
275 "Bar wai" should be—*burnā*. See couplet 268
277 The cold had fixed a door of ice upon the surface of the water.

- 280 " Five days this boy fascinated my heart ,
 " For love of him, I am in such a state that I cannot be
 patient
- " He asked not once, with sweet throat, (as to my con-
 dition),
 " Behold,—how long I endure, with soul, the burden of
 his tyranny
- " Then as to Him,—who created my body from the dust ,
 " Created within it, by His power, the pure soul,—
- " Hast thou wonder, if I bear the burden of His order,
 " When I am perpetually immersed in His beneficence and
 grace ? "

*If thou art a man of love, lose thyself ,
 And, if not,—take the path of ease*

- 285 Fear not that God may, through love, make thee clay ,
 For thou remainst, if God destroys thee

*From true grains, vegetation springs not,
 Unless, first, dust gathers about them*

*That gives thee acquaintance with God,
 Which gives thee deliverance from thy own hand*

- 280 See couplets 268 275

- 284 Gum *khwesh g r* " signifies—

(a) *Ikhtiyār i masti kun*

(b) *Tark i khud' kun va dar yad i ma shuq khud va farāmosh kun*

In the *Ikd i manzum* couplets 281-304 are omitted

- 285 Fear not that God may through love make thee clay or destroy thee
 for thou wilt obtain everlasting life from this non existence

- 286 Change of state is the cause of fruit on

- 287 So long as thou art a captive to thyself thou canst not have know-
 ledge of God

For, so long as thou art self-possessing, the path to thyself
is not ;

And, with this subtlety, the self-less one only is acquainted

Not the musician,—but the sound of the animal's hoof,
Is song (*samâ'*), if thou hast love (to God) and passion
(for Him).

200 The fly beats not its wings, before the one heart-dis-
traught,

Who strikes not, fly-like, his hands on his head.

The one distraught in affairs (the lover of God) knows
neither the bass nor the treble note,
The fakir weeps at the voice of the fowl.

The Singer (God) Himself becomes not silent,
But, not every time, is the ear open

When those distraught practise wine-adoration,
They express intoxication, at the sound of the water-wheel

Like a water-wheel, they begin gyrating ;
Like a water-wheel, they weep bitterly on themselves

288 So long as thou art not self less (*be-khud*) thou knowest not thyself
—who thou art or whence thou camest, as they have said —

" Whosoever regards himself self less, he is informed "

290 If a fly beat its wings before the lover of God, he becomes enraptured
at the sound, strikes, fly like, his hands on his head, and exhibits
ecstasy and "*samâ'*"

" *Samâ'* " signifies—hearing, song, the circular dance of the *darvesh*.

291 " *Bum* " signifies—*âwâz* i *girân*, a great noise

" *Zer* " signifies—*âwâz* i *sabuk wa barik wa narm*, a quick, gentle, and
soft note

292 The hidden Singer and Player (God) is never silent and never reposes,
but the hearer's ear is not always open

293 When those distraught with the wine of the love of God, and with
the draught of the worshippers of the wine-tavern of love, come into
tumult by reason of the intoxication of the wine of love, and into
clamour by the intoxication of the wine of affection, they display rapture
and ecstasy at the sound of the water-wheel

225 With resignation, they carry their head into the collar (of reflection),

When power (of patience) remains not, they rend the collar (in perturbation)

Reproach not the darvesh, bewildered and intoxicated (with love),

Who is immersed in the sea of God, for that reason, he strikes hand and foot

Oh brother! I say not sama', what it is (lawful, or not); Perhaps, I know not the hearer, who he is (a lover of God, or not)?

226 "Sar der girftan burdan" signifies—

(a) Gardan nihadan

(b) Murakibat kardan

(c) Fikr wa andesha kardan

In resignation to God, they sit, head on the knee of reflection, and whenever, in the stage of witnessing the splendour of God, power of restraining the effulgence of the rays of glory remains not, they rend the collar in perturbation.

226 In the phraseology of Šūfīism the hearing of a pleasant sound is "samá" By a certain quality this sound brings the hearer into motion, as they have said —

"The hearing of a pleasant modulated sound is the inciter of the heart"

When the hearer comes, by reason of this sound, into motion, I observe that the motion is either modulated, or not modulated. If it be modulated, they call it *dancing* (rakṣ), and, if not modulated, *agitation* (iṭṭirab), or "samá"

When the "samá" is the cause of motion, they call the motion itself "sama'," after the fashion of naming the thing caused (rakṣ) by the name of the cause (samá')

When a person hears this pleasant sound, a certain state, called ecstasy (wajd) is created within him. When, involuntarily, not through sport or in the way of the sinner, such a state (wajd) is produced within him, "samá'" is lawful, otherwise unlawful. The impropriety (hurmat) of sport and mirth on hearing a pleasant sound, is not because the "samá" is modulated, or that it is a pleasant sound. The listening to modulated metrical utterances of God's word, and the traditions of His Prophet, and the words of pious men, and to nightingales and men of fine voice would then have been unlawful, but no one has said so

If from the tower of truth (of God), his bird (soul) flies,
The angel remains below his journeying.

If he be a man of sport and pastime and mirth,
The demon (of lust) becomes stronger within his brain

300 How is the lust-worshipper a man of samá'?

At the pleasant sound, the one sleeping rises, not the one
intoxicated

By the moving wind, the rose becomes disturbed,
Not, the fire-wood, which one can split only with an axe

The world is full of samá', and intoxication, and distraction,
But, what does the blind man behold in the mirror?

320 The difference between song (surod) and melody (naghma) depends
upon the degree of ability and rank of the hearer

If the bird of fancy is the hearer from the tower of the knowledge of
God (that is, the nest of truth, "ma ní," is in his fancy) his flight will
reach to a place where the angel is impotent as to his flight

But, if he be a lust worshipper, his impetuous lust will become
stronger, and will incline him to his sins

300 "Mard i samá' signifies—kábil i samá'

The lust-worshipper is incapable of bearing 'samá' and song (surod),
for he is in the sleeping stage [careless of intoxication (mastí) and the
relish of the love of God], not intoxicated and senseless with wine of the
love of God. He, sleeping becomes awake at the pleasant sound

The lovers of God are all, with wine of love, intoxicated and senseless

Again —He who is a lust worshipper is not of the people of "samá'"
When the lovers of God hear the sound of the song of praise to God,
the hearing of such sound is lawful. Hence, they have said —

"'Samá'" is lawful to that one to whom the sound of the harp
and of the shutting of a door are the same as regards enjoyment and
pleasure"

301 The one, rose like (tender), is affected by everything

302 Those of blind heart find not God. They say that 'Alí (may God be
satisfied with him!) heard the sound of a couch. One who was with
him asked "Understandest thou what this couch says?"

Another of the assembly replied, "God and His Prophet, and the
Consent of His Prophet ('Alí) know"

Then 'Alí said, "This couch exclaims 'Oh God! Oh God! Oh God!
Oh truth! Oh truth! Oh truth!'"

Seest thou not—the camel at the rousing of the Arab's
(recitation),

How joy brings him to dancing ?

What! the camel has, in his herd, tumult and joy,
If a man has not—he is an ass

305 A young man of sugar lip used to blow the flute,
In such a way, that he used to burn hearts in the fire,
reed like

The father, oftentimes, hurled shouts at him,
With severity, and, used to set fire to the flute

One night, he listened to his son's performance,
The hearing of it made him confused and senseless

The father spoke—sweat cast up on his face,
Saying —“This time, the reed (flute) set fire to me”

Knowst thou not—the intoxicated phrenzied ones
Why they spread forth the hands in dancing ?

310 Through events, a door opens on his heart,
He scatters his hand as to (abandons) the universe

In memory of his Friend (God), dancing was lawful to him,
In whose every sleeve is a soul

303 On their journeys the Arabs recite poetry The camels become joyful
and display celerity

305 Observe the rare meaning of amokhtan Here it means 'na
wákhtan

In the Ikḍ : manzúm couplets 305-314 are omitted

310 Wáridát (sing w rid) signifies — h zir shavanda In the
phraseology of S ffism wárid means that which descends into the
heart without the labour of acquisition

311 Whosoever has these qualities, that thou mayst say A soul of truth
is in his sleeve dancing and hand scattering (abandoning) are to him
lawful in order that he may scatter the ready money of life on the
head of his friend and the jewel of faith (in Islám) on his feet

I allow—that thou art vigorous in swimming,
Naked,—thou canst better strike the hand and foot

Pluck off the ragged garments of name and reputation,
and hypocrisy,

For a man, powerless by his garment, may be drowned

Worldly connection is a veil, and profitless,
When thou breakst the ligature, thou art one joined (to
God)

315 A person said to a moth —“ Oh contemptible one !

“ Go, take a friend suitable to thyself,

“ Go on such a path, that thou mayst see the way of hope,

“ Thou, and the love of the candle is from where to where?

“ Thou art not the samundar, circle not around the fire,

“ For, manliness is (first) necessary (for man), then conflict

“ The blind mouse (bat) goes hidden from the sun,

“ For, force is foolish against an iron grasp

312 “ *Ghristan* ’ signifies—*farz kardān*

In the sea of love, calamity exciting and in the sea of the knowledge of God blood shedding thou canst not swim with the garments of fame and reputation nor with the raiment of fraud and hypocrisy

Then pluck off the garment of existence from thy back, cast off the ragged robe of worldly affections from thy breast.

314 Ta'alluk ' signifies—*ta'alluk i harf va hawae nafsāni va amr i-dun*
yaviv

“ *Wāsil*, ' in *Šūfī* ism signifies—one who has escaped from himself, joined God Most High, dived into the sea of non existence, and carried his foot to the shore of existence, so that his trace is not visible, just as a drop in the ocean becomes untraceable

‘ *Hijāb* signifies—a veil or hinderer of union between thee and God

316 The candle is a burner and thou (the moth) hast a capacity for burning The love of the candle which is the enemy of thy life, befits thee not

" The person, whom thou knowst to be thy enemy ;
 " To take for a friend is not (the part) of wisdom "

320 No one says to thee — " Thou dost do good
 " When thou placest thy life in the desire of his love

" The beggar who, of a king, asked (in marriage) for his
 daughter,

" Suffered pushing on the back of his head, and nurtured
 a vain passion

" How may she bring into reckoning a lover like thee,
 " For, the faces of kings and sultáns are towards her ?

" Think not that, in such an assembly, she
 " Will exercise courtesy to a poor one like thee

" Or if she practise gentleness towards the whole creation,
 " —Thou art a helpless one, — she will exercise severity
 to thee "

325 Behold ! the ardent moth
 What it said — " Oh wonder displayer ! if I burn, what
 fear ?

" Like Ibráhím, a fire (of love) is in my heart,
 " That, thou mayst consider this (candle-) flame is to me
 a rose

319 " Ján dar sar kár : kase kardan " signifies —
 Fida sa^hhtan : jan dar sar o kár : kase, wa 'unur : khud firf
 namádan

320 " Sar o kár " signifies —
 (a) Awwal kar wa kár : ákhir
 (b) Saudá e 'mbk

322 This may be rendered —
 Into reckoning, a lover like thee, how may that one bring
 Towards whom the faces of kings and sultáns are (turned) ?

325 " 'Ajab " signifies — ta ajjub kunanda.

326 Nimrud threw Ibráhím into the fire God made the fire a rose-garden
 for Ibráhím's sake

" My heart draws not the skirt of the ravishing one (the candle) ,

" But its love draws the collar of my soul

" Voluntarily, I take not myself to the fire ,

" But, the chain of love is about my neck

" Even so, I was far, when it burned me ,

" Not this moment, when the fire of love kindled in me

330 " A beloved one, in regard to loveliness, does not do that,

" That one can speak to her of continence

" Who reproaches me for love of the friend,

" When, slain at the friend's foot, I am content ?

" Knowst thou, why I have a lust for destruction,

" When it (the candle) is, if I am not,—it is proper

" I will burn because it is the approved beloved,

" In whom, the burning of the friend (the moth) makes circulation

" How long speakest thou to me, saying —‘ Suitable to thyself

" ‘ Get a companion, compassionate to thyself ? ’

335 " Admonition to that one of distraught state is as if

" Thou shouldst say to one scorpion bitten—lament not !

" Oh astonished one ! utter not advice to that person,

" In whom, thou knowst that it will take no effect

" To the helpless one, rein gone from the hand,

" They say not —‘ Oh boy ! urge slowly ’ ”

327 I am not the allurer of my beloved, but love is my allurer.

336 ‘ Shigust signifies—muta ajjib

337 In the Ik d : manzum couplets 336-347 are omitted

How pleasantly occurred this witticism in the hook—Sind-
hád —

—“ Oh son ! love is fire , advice, wind ”

The fierce fire, by the wind, becomes more lofty ,
The panther, by striking, becomes more angry

340 When I saw, thoroughly, thou doest evil,
That thou placest my face opposite to one like thyself

Seek one better than thyself, and reckon it gain ,
For, with one like thyself, thou lovest time

*The self-worshippers go in pursuit of such as themselves ,
Those intoxicated of God go in a dangerous street (of love)*

When I first possessed desire for this work,
I took up, at once, my heart from desire (of life)

One head-casting is true as a lover ,
For, one of white liver is the lover of himself

345 Death, in amhush, suddenly, slays me ,
It is better, indeed, that the delicate one should slay me

When, doubtless, destruction is written on my head,
Destruction (is) most pleasant, by the hand of the beloved

Dost thou not, one day, in helplessness, yield the soul ?
Then, it is best thou surrender it, at the feet of the beloved

One night, I recollect that my eyes slept not ,
I heard that a moth spoke to a candle,

-
- 338 Sindbad is a work on philosophy, maxims, counsel, and sage precepts
340 No one is profited by association with one like himself
343 “ Sar dashtana signifies—dar sar kardan
“ Sar bar dáshtan signifies—tark i sar kardan.
344 ‘ Bad zuhra ’ (lit. of bad liver) is here rendered white liver
“ Sar andaz ” is one who sports with his head (life)

Saying —“ I am a lover, if I burn, it is lawful,
 “ Wherefore is thy weeping and burning ? ”

350 It replied —“ Oh my poor lover !
 “ Honey (wax), my sweet friend, has departed from me

“ When sweetness (wax) goes away from me,
 “ Like (the statuary) Farhad, fire goes to my head ”

The candle kept speaking,—and, every moment, a torrent
 of grief
 Ran down, on its yellow cheeks,—

Saying —“ Oh claimant ! love is not thy business,
 “ For, thou hast neither patience, nor the power of
 standing

“ Thou dost fly from before a naked flame, *
 “ I am standing, until I completely burn

355 “ If the fire of love burns thy feathers,
 “ Behold me, whom it burns from head to foot

“ Observe not my splendour, assembly illuminating,
 “ Consider the heat and torrent of my heart burning

“ Like Sa'di, whose outward form is illuminated,
 “ But, if thou lookst,—his vitals are burned ”

A portion of the night, even so, had not passed,
 When one of Pañ face, suddenly, extinguished it

While its smoke rose to its head, it kept saying —
 “ Oh son ! this is indeed the end of love ! ”

357 Sa di was ahl, hál See couplet 1
 358 A little of the night yet remained
 359 The end of love is to surrender one's life

360 This is the way (of God), if thou wilt learn,
 By being slain, thou wilt obtain ease from the burning (of
 love)

Make not lamentation over the grave of one slain by the
 friend,

Say —“ Praise be to God! that he is accepted by Him ”

If thou art a lover, wash not the hand of sickness (of love)
 Wash the hand, like Sa'di, of (worldly) design

The one who sacrifices his life keeps not his hand from his
 object,

Though they rain arrow and stone on his head

I said to thee “ Beware, go not to the ocean,
 “ But, if thou goest, entrust thy body to the storm ”

360 By dying thou wilt obtain everlasting life
 Observe that *kushtan* is used to express in couplet—

358 the extinguishing of a candle

360 the slaying of a man

362 The first line means—be always sick (with love)

363 *Fidā* is one who casts himself into dangerous places regardless
 of life for the sake of his beloved

CHAPTER IV.

ON HUMILITY

THE pure Lord created thee from dust,
Then, oh slave, practise humility like dust

Be not avaricious, and world-consuming, and head-strong,
Of dust, He created thee, be not like fire

When the horrent fire exalted its neck,
The dust cast down its body in abjectness

When that (the fire) showed head-exaltation, this, abase-
ment,
They made—of that, a demon; of this, a man

5 A rain-drop dropped from a cloud,
It became ashamed, when it beheld the amplitude of the
ocean

2 Some say that the phrase "world consuming" qualifies 'baris'

4 Couplets 4 and 5 form a 'kāt a-band.'

In the 'Ikd i manzûm, couplets 5 to 21 are omitted

The Kuran says—"Verily, we have created man from black clay, kneaded, and, before his creation, jinn, from red fire, flame possessing and burning

"Tan ba bechârâgî andâkhshân" signifies—

Tawâzu farotânî khâksarî kardan

Saying —“ Where the ocean is, what am I ?
 “ If it be, by God ! then, I am not ”

When it regarded itself with the eye of contempt,
 A shell cherished it with fervour in its bosom

The sky caused its work to reach to the place (of honour),
 Where, it became the famous royal pearl

It obtained loftiness, in that it became low,
 It beat the door of non existence, until it became existent

10 A wise youth of pure disposition
 Came forth from the sea, at the barrier of Rûm

They observed in him,—excellence, and austerity, and discretion,
 They placed his chattels in a precious place (a masjid)

One day, the chief of the 'Abids (the shaikh) spoke to the
 • man,

Saying —“ Sweep up the chips and dust of the masjid ”

As soon as the man, road travelling (to God) heard this
 speech,

He went forth, and, none saw again a trace of him

The religious brethren (the Sufis), and the shaikh con-
 jectured,

Saying —“ The fakir has no solicitude for service ”

15 The next day, a servant (of the monastery) seized him on
 the road,

Saying —“ Through faulty judgment, thou didst not well

12 Sar i salih n s guifics—amām shaulh peshwā e neko káran

13 Râh rau signifies—s dik, ravayda, e al “ v va farîlat va hakikat

" Oh boy, self-approving ! knowst thou not,
 " That by service, men attain to rank ?

From the power of truth and ardour, he began to weep,
 Saying :—" Oh friend, life-cherishing, heart-illuminating !

" In that abode (the masjid), I beheld neither dust, nor
 refuse ;

" In that pure place, I (only) was polluted.

" I consequently took the retreating step, '

" Saying :—" The masjid pure of dust and chips (myself)
 is well, ' "

20 For the darvesh, there is only this path ;
 That he hold his own body subjected.

Is exaltation necessary to thee ? Choose humility ;
 For there is only this ladder to that roof (of exaltation).

I have heard that, once upon a time, on the morning of
 an 'id,
 Báyzid came out of the hot bath.

22 They call him Báyzid the Bustání, but his name was Taifúr bin 'Tsa.
 bin Ádam Surshán. His death occurred in A.H. 281 or 301.

Abú Músa, his disciple, says that Báyzid relates —

In a dream I beheld God Most High. I said, "How is the path to
 Thee ?" He replied, "When thou passest out of thyself, thou
 arrivest."

In a dream they beheld Báyzid, after death, and asked, "What is
 thy state ?" He replied, "The angels said to me, 'Oh, old man, what
 hast thou brought ?' I said, 'When a darvesh goes to a king's country,
 they say not to him, 'What broughtst thou ?' but 'What wishest
 thou ?' '"

Báyzid, at the time of death, said.—

"Neither did I worship Thee, save with negligence ;
 Nor did I serve Thee, save with carelessness."

Saying —“ Where the ocean is, what am I ?
 “ If it be, by God ! then, I am not ”

When it regarded itself with the eye of contempt,
 A shell cherished it with fervour in its bosom

The sky caused its work to reach to the place (of honour),
 Where, it became the famous royal pearl

It obtained loftiness, in that it became low ,
 It beat the door of non existence, until it became existent

10 A wise youth of pure disposition
 Came forth from the sea, at the harrier of Rum

They observed in him,—excellence, and austerity, and discretion ,

They placed his chattels in a precious place (a masjid)

One day, the chief of the 'Ahids (the shaikh) spoke to the
 • man,

Saying —“ Sweep up the chips and dust of the masjid ”

As soon as the man, road-travelling (to God) heard this
 speech,

He went forth, and, none saw again a trace of him

The religious brethren (the Sûfis), and the shaikh con-
 jectured,

Saying —“ The fakir has no solicitude for service ”

15 The next day, a servant (of the monastery) seized him on
 the road,

Saying —“ Through faulty judgment, thou didst not well

12 'Sar i saliban signifies—amam, shaikh, peshwâ e neko kârân

13 Râh rau signifies—a lik, ravanda e sharfiyat va farâhat va haqqikat

" Oh boy, self-approving ! knowst thou not,
 " That by service, men attain to rank ?

From the power of truth and ardour, he began to weep,
 Saying :—" Oh friend, life-cherishing, heart-illuminating !

" In that abode (the masjid), I beheld neither dust, nor
 refuse ;

" In that pure place, I (only) was polluted.

" I consequently took the retreating step, *

" Saying :—" The masjid pure of dust and chips (myself)
 is well.' "

20 For the darvesh, there is only this path ,
 That he hold his own body subjected.

Is exaltation necessary to thee ? Choose humility ;
 For there is only this ladder to that roof (of exaltation).

I have heard that, once upon a time, on the morning of
 an 'id,
 Báyzid came out of the hot bath

22 They call him Bayzid the Bustani, but his name was Taifur bin 'Isa
 bin Adam Surahán His death occurred in A H 281 or 304

Ahu Muss, his disciple, says that Báyzid relates —

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 hast thou brought ? ' I said, ' When a darvesh goes to a king's country,
 they say not, to him, " What broughtst thou ? " but " What wishest
 thou ? ' " "

Báyzid, at the time of death, said —

" Neither did I worship Thee, save with negligence,
 Nor did I serve Thee, save with carelessness "

A certain one, unknowingly, a basin of ashes,
Cast down, from a house, on his head

He spoke,—turban and hair polluted,
Rubbing the palm of his hand thankfully on his face,—

25 Saying —“ Oh lust of mine! I am worthy of the fire (of
hell),

“ Why draw I together my face for a single ash?

The great showed not regard to themselves,
Desire not God beholding from one self beholding

Greatness is not in reputation and speech,
Exaltation is not in pretension and conceit

Humility exalts the head of thy sublimity,
Arrogance casts thee to the dust

One, head extending, of fierce temper falls to the neck (in
a pit),
Is exaltation necessary to thee?—seek not exaltation

30 Seek not for the way of Islâm from one world proud,
Seek not God beholding from one self beholding

If rank be necessary to thee,—like the mean,
Look not at persons, with the eye of contempt

How may the sensible man entertain the idea,
That high worth is in head mightiness?

30 In the Ikhtisâr manzum complete 30 to 41 are omitted

Maghrûr : dunyâ signifies—one in love with the pomp of the world

Seek not rank more renowned than this,
That the people should call thee —“One of approved dis-
position”

No,—when one like thyself uses haughtiness to thee,
Thou, with wisdom's eye, considerst him not great

- 35 If thou displayst arrogance,—thou also, even so,
Appearst, as those haughtiness displaying appear to thee

When thou art standing on the lofty house,
—If thou art wise—laugh not at the fallen

There came down off his feet, many a standing one,
Whose place, the fallen took

I allow that thou art thyself free from defect,
Exercise not reproaching on the faulty

This one has, in his hand, the door ring of the Ka'ba,
That one is fallen, intoxicated, in the tavern

- 40 If God calls this one,—who may not permit him? •
And, if He drives away that one,—who may bring him
back?

Neither is that one strength finder by his own (good)
deeds!

Nor for this one is the door of repentance shut in the face



A compiler of the traditions, thus related, in talk,—
That, in the time of 'Isa (on Him be peace!)

A certain one had squandered his life,
Had passed it in ignorance and error

One bold, of black deeds, of hard heart,
Through his uncleanness, Iblis was ashamed of him

45 His time, uselessly accomplished;
Through him, not a single soul rested, so long as he lived

His head void of wisdom, but full of grandour,
His belly fat with forbidden morsels

With non-uprightness, one, garment-stained,
With shamelessness, one, house-plastered.

Neither one of foot straight-travelling, like those seeing;
Nor one of ear, like the man, advice-hearing

The people fleeing from him, like the bad year,
Pointing him out, together from afar, like the new moon

50 His harvest (of life) lust and concupiscence hurned;
A grain of good repute ungathered

He of black deeds urged his pleasure in such a way,
That, in the Book, no place for writing (his deeds) remained.

A sinner, and one self-opinated, and lust-worshipper,
Night and day, in carelessness, drunk and intoxicated

I heard that 'Īsa entered from the desert;
He passed by the cell of a certain 'Ābid.

The recluse came down from a window;
He fell, head on the earth, at His feet

49 As people dislike the bad (drought) year and avoid it, so they fled from him, and pointed him out, with the finger, from afar

In some copies, "sāle bud" occurs instead of "chu sāl i-bad", the first line will then run —

Like the year, the people were fugitives from him

The word "sāle" (a year) is introduced, in this case, to mark excessive avoidance and abhorrence, for, a year is a long period of time

55 From afar, the ill-starred sinner,
Moth-like, astonished at them, by (their) splendour

Reflecting, with regret, ashamed ;
Darvesh-like before one wealth-possessing.

Ashamed, beneath his lip excuse-asking, with heart-
burning,
On account of whole nights passed in carelessness

Tears of grief raining, clond-like, from his eye,
Saying :—" Alas ! my life in carelessness passed.

" I threw away the ready money of dear life ;
" A particle of goodness unacquired

60 " Let there never be one, like me, living ;
" For, his death (is) much better than his living.

" That one escaped, who died in childhood !
" For, he bore not the aged head of shame (to the grave)

" Oh World-Creator ! pardon my sin ;
" For, if it come with me (to the Resurrection) it will be
a bad companion "

In this corner, the old sinner weeping,
Saying .—" Oh hand-seizer ! come to the complaint of my
state "

His head, in shame lowered,
The water of remorse, with lamentation and desire running

65 And, on that side,—the 'Āhid, head full of pride,
His eye-brows gathered together, on the sinner from afar.

Saying :—" Why is this wretch behind us ?
" The ignorant unfortunate one ! what ! is he of the same
sort as we ?

" One steeped to the neck in fire ,
 " One life given to the wind of lust

" What good came from his soul, wet of skirt,
 " That he is society for Masîh (the Messiah) and me ?

" Well would it have been, if he had taken the trouble (of
 his person) from before me ,
 " (If) he had gone to hell, after his own deeds

70 " I am constantly vexed by his unpleasant countenance ,
 " Lest that the fire of his sins should fall on me

" At the place of assembling, when the assembly becomes
 present,
 " Oh God ! make not Thou my assembling with him "

In this, he was, and, from the One of glorious qualities, a
 revelation
 Came to 'Îsa,—on Him he blessing!—

Saying —" If this one be learned, and that one ignorant,
 " The prayers of both have come to My acceptance

" The one of wasted time, and inverted days,
 " Bewailed before Me, with weeping and heart burning

75 " Whosoever comes to Me, in helplessness,
 " Him, I cast not down from the threshold of mercy

" I pass over his ugly (sinful) deeds ,
 " I bring him, by My own grace, into Paradise

" But, if the devotion zealot has shame,
 " That he should be fellow sitting with him in Paradise,

" Say—Have no shame of him, on the Resurrection Day ,
 " For, they will carry that one (the sinner) to heaven,
 and, this one to hell

" If the liver of that became blood, through heart-burning
and sorrow,

" And, if this one relied on his own devotion,

80 " Knew he not that in the Court of the Independent One
(God),

" Helplessness is better than pride and presumption ?

" Whose garment is pure, but walk of life impure,—

" For him, no key to hell's door is necessary

" At this threshold of God, thy weakness and wretchedness

" Are better than thy devotion, and self beholding "

When thou reckonedst thyself among the good, thou art
bad,

Self sufficiency is not contained in godship

If thou art a man, speak not of thy own manliness,

Not every jockey carries off the ball (of victory)

85 He is an onion, all husk,—that one skill-less,

Who thought there was, within him, a brain pistachio nut-
like

Devotion of this sort is of no use,

Go, bring excuse for the fault of thy devotion

That ignorant one enjoys not the fruit of devotion,

Who to himself is good, and, to the people bad

Whether a *rigibond of confused distracted fortune*,

Or, a devotee, who, on his body, practises severity—what
difference ?

81 The key to hell's door lies in

Fisk va fajúr va asýrín

Swethap v couplet 163

Strive with abstinence and fear of God, and truth, and
purity ;

But add not to the merit of the Chosen One (Muhammad)

- 90 Desire not whiteness (purity) beyond limit,
Saying —It is disgusting, what room for blackness ?

Of wise men speech remains a token,
Of Sa'dí, remember this one word —

“ The sinner, God fearing
“ Is better than the saint, devotion-displaying ”

A certain lawyer of tattered garment, of straitened hand,
Sate down in the foremost ranks, in the hall of the Kází

The Kází very sharply glanced at him ;
The officer of the court seized his sleeve, saying —“ Rise !

- 91 “ Knowst thou not, that thy place is not the highest !
“ Sit lower, or go, or stand

“ Not every one is worthy of the chief-place,
“ Munificence is in grace ; and rank, in worth.

- 92 In Sufism, “ zuhd ” signifies—berún ámadan az dunyá Make not
pride thy occupation, consider not excess lawful, preserve limit (mode
ration) in every matter

The Prophet—with all his devotion and purity, and power of pro-
phesying and message bringing, and sublime rank—chose humility,
put not his foot beyond limit in any matter, and confessed to the
defect of his devotion.

- 93 Whenever, beyond limit, whiteness increases, it is disgusting, and
resembles disease

In every matter, to pass beyond limit and not to preserve bounds, is
indecorous, nay, it brings loss upon the face of the work.

When some of the “ Companions ” exercised asceticism, Muhammad
forbade their going deeply in devotion

"What need to thee of anyone's advice ?

"This very shame is to thee sufficient torture

"Every one, who sate, with honour, lower down,

"Falls not with contempt from above to below

"Exercise not boldness, in the place of the great,

"Display not humbleness, when thou hast not the power of
grasp "

100 When that wise one of darvesh complexion saw
That his fortune sate down and rose up to hattle,

A sigh, like fire, came forth from the helpless one,
Than the place where he was, he sate lower down

The lawyers prepared the path of strife,
They hurled—the "not," and "I do not agree "

They opened together the door of contest,
Neck made long with—"not, and—"yes "

Thou wouldst have said—the courageous cocks are in
hattle,

Entangled, they fell on each other with beak and claw

105 This one, from anger beside himself, like one intoxicated,
That one, beating both his hands on the ground

They fell into a difficulty, exceedingly intricate,
In the solution of which, they could find no path

The one of tattered garment, in the lowest ranks,
Entered the contest, with force, like a roaring lion

He said —"Oh chiefs of the law of the Prophet!

"With the traditions, and revelations (of the Kuran), and
law, and the principles of Islam,

"Proofs, strong and real, are necessary,

"Not, the veins of the neck (swelling) in hot altercation

110 "To me, also are the *chirgân* (bat) of sport and ball "
They said — "If thou knowst well, speak "

Then he, who sate at the knee of respect,
Opened his tongue, and closed their mouths

With the reed of eloquence of description, which he pos-
sessed,
He pourtrayed on their hearts, like the picture of a ring-
stone

Drew his bead from the street of simile to reality,
Drew the pen upon the head of the letter of (effaced) the
claim

On every side, they shouted, — "Afrîn ! Afrîn ! "
Saying — "On thy wisdom and genius, a thousand
praises ! "

115 The dun horse of speech, he urged so far,
That the Kâzî, ass like, remained behind in the mire

He came forth from his robe and turban,
He sent them, with reverence and courtesy, to the one,
garment-tattered

Saying — "Alas ! I recognised not thy worth ;
" I was not engaged in thanks for thy auspicious arrival

"With so great a capital of eloquence, I grieve,
"That I behold thee, in such a rank (the lowest) "

The officer of the court came, with cordialty, to him,
That he might place the turban of the Kâzî, on his head

120 "With hand and tongue, he forbade him saying — "Be it
far from me !
"Place not, on my head, the foot link of pride

" For, to-morrow, towards those wearing old garments
(the poor),

" Heavy will my head become with the turban of fifty
yards

" When they call me Maula and chief magistrate,

" Men will appear contemptible in my eyes

" Is drinking-water ever different,

" If its vessel be golden, or earthen ?

" Wisdom and brain, within man's head, are necessary ,

" For me, like thee, a beautiful turban is unnecessary

125 " A person is not of worth, through head-greatness ,

" The gourd of great head is even without a kernel

" Exalt not the neck with turban and beard

" For, the turban is cotton, and, the moustache, dry
herbage

" Those who, in form (only) are man-like,

" Best indeed it is, that they be silent, picture like

" To the extent of one's skill, it is proper to seek dignity

" Make not, Saturn like, loftiness and misfortune

" Great is the greatness of the mat-reed,

" In which, indeed, is the intrinsic quality of the sugar-
reed

130 " With this (deficient) wisdom, and spirit,—I call thee no
one,

" Even if a hundred slaves go behind thee

121 In future my head will be for the poor full of awe, and they will
appear to me contemptible

123 The student should note the idiom of the original in the first line

Even so are the Lords of Eloquence in every garment and condition,
difference in their perfection and greatness occurs not.

" How well said the small shell in the clay,
 " When an ignorant one, full of avarice, took it up,—

" No one will purchase me for any thing,
 " Wind me not, in foolishness, in silk (like a jewel)

" A beetle has that very worth which is its,
 " Even if it sate amidst tulips

" The rich man is not, by property, better than a person,
 " If the ass puts on satin-housings,—he is an ass "

135 In this way, the sensible man (the lawyer), speech-uttering,
 Washed malice, with the water of speech, from the heart

The speech of one heart troubled is hard,
 When thy enemy falls, display not sluggishness

When power reaches thee, pluck out the enemy's brain,
 For, the opportunity washes down the dust (of grief) from
 the heart

The Kazi remained captive to his own violence, in such a
 way

That he said —" This is indeed a disastrous day! "

Through astonishment, he bit his hands, with his teeth,
 His eyes, like the two stars near the pole, remained fixed
 on him

140 And thence, the young man turned the face of resolution,
 He went out, and no one again found his trace

Clamour arose from the chiefs of the assembly,
 " Say, whence is one of such a bold eye? "

133 It is said that when a beetle perceives the perfume of the rose—it dies
 Ja'l signifies—sargin ghalatang

135 The first line may otherwise be rendered—

In th a way the man speech uttering quickly

A herald went from the front, and ran in every direction,
Saying —“ Who saw a man of this description and ap-
pearance? ”

One said, —“ Of this kind of sweet speech,
“ We know, in this city, Sa’di, and him only

“ On him be a hundred thousand blessings that he thus
spoke,
“ The bitter truth—behold ! how sweetly he uttered it ”

143 There was in the town of Ganja,—one king-born,
Who was unclean and tyrannical—may it be far from
thee !—

Singing and intoxicated, he entered a masjid,
Wine in his head, and bumper glass in hand

In a cell, a devotee was dwelling,
One, tongue entangling (in truth), and, heart pure (as to
malice)

Some persons for his talking, assembled
—When thou art not learned, be not less than the
hearer —

When that refractory steed (the prince) exercised disre-
spectfulness,
Those dear ones (the assembly) became desolate of heart

150 When the foot of the prince is wicked,
Who is able to express a breath concerning the well known
order?

144 In the Ik d i manzûm couplets 145-201 are omitted
150 When the Prince places his foot on forbidden things

Garlic overpowers the rose perfume,
The sound of the harp becomes weak, through the drum

If the prohibiting of forbidden things comes from thy
hand,

It is not proper to sit like one handless and footless

And if thou hast not the hand of power, speak,
For, the disposition becomes pure by admonition

When as to both hand and tongue, power is not,
Men show manliness by prayer

165 One (of the hearers) before the sage, sitting in solitude,
Lamented and wept, head on the earth,

Saying —“ On this intoxicated rascal (the prince) once
“ Pray, for we are tongueless and handless

“ A single ardent breath (sigh) from a thoughtful heart,
“ Is stronger than seventy swords and axes ”

The one, world experienced, stretched forth his hand,
What said he? “ Oh Lord of high and low !

“ Through fortune, this youth,—his time is happy,
“ Oh God ! keep all his time happy ”

160 A person said to him —“ Oh exemplar of rectitude !
“ Why desirest thou for goodness for this wretch ?

“ When thou desirest good for the faithless,
“ What ill desirest thou on the citizens ? ”

151 Even so legal orders become not current over one who is entangled in
forbidden things—*fisk wa fajâr*

155 See couplet 147

The one beholding with quick intelligence thus spoke —

“ When thou findest not the secret of my speech, agitate
not

“ We adorned not the assembly with raving nonsense,

“ We desired his repentance from the justice of the Creator

“ For every one, who returns from bad ways,

“ Reaches eternal ease in Paradise

165 “ This pleasure of wine is indeed for five days,

“ In abandoning it,—perpetual pleasures ”

This matter, which the man, speech making (the recluse),
uttered,

One out of that assembly unfolded to the prince

From rapture, water, cloud-like, came to his eyes,

A torrent of sorrow rained on his face

His heart burned with the fires of desire,

Shame sewed his eyes to the back of his feet

To the one of good appearance (the recluse) he sent a person,

Knocking at the door of repentance, saying —“ Oh grievance redresser!

170 “ Be pleased to come, that I may lay down my head (at
thy feet),

“ That I may put aside ignorance and non-rectitude ”

The adviser (the recluse) came to the prince's court,

He glanced into the hall of the court

He saw sugar, and jujube, and candle, and wine,

The assembly prosperous with wealth, but, the men in
toxicated

172 Sugar and jujube here stand for—the lip of a mistress
Candle here signifies—joking

Garlic overpowers the
The sound of the harp

If the prohibiting
hand,
It is not proper to s

And if thou hast n
For, the dispositio

When as to both
Men show manly

155 One (of the hear
Lamented and v

Saying —“ On
“ Pray, for we

“ A single ard
“ Is stronger t

The one, world
What said he?

“ Through fort
“ Oh God! keep

160 A person said to h
“ Why desirest thou

“ When thou desirest go
“ What ill desirest thou on

151 Even so legal orders become not current over
forbidden things—fisk wa fajôr

155 See couplet 147

He ordered —the stone of the court-yard of the building,
They plucked up, and put anew in its place

185 For, the rosy colour of the wine of ruby hue
Departed not, by washing, from the marble surface

It is not wonderful if the sink become intoxicated,
When, it drank, on that day, so much wine

Whosoever used again to take the harp in his hand,
Used to endure pushing (heating) of his head, drum-like,
at men's hands

And, if a worthless fellow had taken a harp on his neck,
Ho would have rubbed his ear, guitar-like

The young man (the prince), head intoxicated with pride
and conceit,
Sate, like old men, in the corner of devotion

100 The fether had, many times, spoken vehemently to him,
Saying —“ Be of decent gait, and of pure speech ”

He endured his fether's violence, and prison, and restraint,
It was not so useful to him, as counsel

If the gentle-speaker (the recluse) had spoken severely to
him,
Saying —“ Put youthfulness, and ignorance out of thy
head ”

Imagination and pride would have prevailed over him,
That he would not have left the dervesh (the speaker) alive

The roaring lion, through fighting, casts not away the
shield (surrenders not),
The panther thinks not of the cutting sword

195 One can, with gentleness, flay the enemy's skin,
When thou exercisest severity towards a friend, he is an
enemy

This one unconscious of himself, that one half drunk,
Another poetry spouting, wine flagon in hand

On one side, the minstrel's cry raised,
On the other, the cup bearer's voice saying —“ Drink ! ”

175 The companions, with wine of red colour intoxicated,
Through sleep, the head of the harper on his bosom, harp
like

Of the boon companions, neck exalting, there was not
An eye of any open there, save the narcissus

The drum and harp consonant with each other,
The flute, from the midst, brought forth a lament

He (the recluse) ordered they shattered (the drum and
harp) into small pieces,
That pure pleasure became changed to dregs

They broke the harp and snapped the string,
The speaker put singing out of his head

180 They struck a stone on the wine vessel, in the wine house,
They placed the wine vessel (before them), and struck off
its neck

The wine of red colour from the flagon, head-lowered,
Ran as blood from a slain duck

The jar was pregnant nine months with wine
In that calamity (of birth), it quickly cast out the daughter
(of grapes)

They rent the belly of the leathern (wine) bag to its navel,
The blood eyes of the cup, over it, full of tears

He ordered —the stone of the court yard of the building,
They plucked up, and put anew in its place

185 For, the rosy colour of the wine of ruby hue
Departed not, by washing, from the marble surface

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and conceit,
Sate, like old men, in the corner of devotion

190 The father had, many times, spoken vehemently to him,
Saying — ' Be of decent gait, and of pure speech "

He endured his father's violence, and prison, and restraint,
It was not so useful to him, as counsel

If the gentle speaker (the recluse) had spoken severely to
him,
Saying — " Put youthfulness, and ignorance out of thy
head "

Imagination and pride would have prevailed over him,
That he would not have left the darvesh (the speaker) alive

The roaring lion, through fighting, casts not away the
shield (surrenders not),
The panther thinks not of the cutting sword

195 One can, with gentleness, flay the enemy's skin,
When thou exercisest severity towards a friend, he is an
enemy

No one made a hard face, anvil-like,
Who suffered not the chafing hammer on his head

Exercise not vehemence, in speaking to an amir,
Pursue gentleness, when thou seest that he practises
severity

Make thyself, by manners, concordant, with whomsoever
thou mayst see,
Whether he be inferior, or superior

For this one (the superior) may draw back his neck from
pride,
And, that one may, by thy pleasant speech, draw his head
within thy noose

200 One can, by sweet speech, carry away the ball (of power),
But one of bad disposition, constantly, endures bitterness

Take thou, from Sa'di, the pleasant speech,
To the one of bitter visage, say — "Die of bitterness!"

One of sugar-laughter sold honey,
From whose sweetness, hearts become consumed

A sweet one, waist-girt, sugar-cane like,
The purchasers about her more (numerous) than the flies

If for instance, she should have taken up poison,
They would have devoured it like honey from her hand

205 One of hard life glanced at her work,
He bore envy, in respect to her market-day

He went, the next day, running around the world,
Honey in his hand, vinegar (ill temper) on his eye-brow

Wandered much, before and behind, clamour-making,
But not a fly sate on his honey

At night time, when money came not to his hand,
He sate, with strutened heart, face to the corner

Like a sinner, face embittered with (God's) threatening,
Like the eyebrows of prisoners on a day of festival

210 A woman sportively said to her husband —
“ The honey of one of bitter visage is bitter ”

A bad temper takes a man to hell,
Those of good temper only see Paradise,

Go, drink warm water from the brink of the rivulet,
Drink not the cool draught of one of bitter face

It was forbidden thee to taste the bread of that one,
Who drew together his eye-brows table cloth like

Sir ! put not on thyself difficult work,
For the one of bad temper is of reversed fortune

215 I assume—that to thee, there is neither silver, nor gold,
To thee, the tongue also is not sweet, like Sa'di's

I have heard that of a learned man, God-worshipping,—
His collar, a drunken knave seized

From that one of black heart, the man of pure heart
Suffered head pushing, but rased not his head from
tranquility

At length, one said to him —“ Art thou not also a man ?
“ Endurance, in respect to this indiscreet one, is a pity ”

The man of pure disposition heard this speech,
He said to him —“ Speak not again to me in this way

0 " The ignorant drunken one rends a man's collar.—
 " Who meditates (practises) conflict with a lion-claw ?

" It befits not the learned one, that his hand,
 " He should fix in the collar of the drunken, ignorant one
 " The skilful one possesses life in this way.—
 " He suffers violence, and exercises kindness "

The foot of one desert-sitting, a certain dog bit
 With such anger, that poison dropped from his teeth

At night, through pain, helpless, sleep took him not,
 There was, in his party, a little daughter.

25 She used violence to her father, and displayed severity,
 Saying.—" Hast thou, also, indeed no teeth ? "

After weeping, the man of distressed days
 Laughed, saying.—" Oh little mother, heart-illuminating !

" Although, to me—are power and poison,
 " I am loth (to use) my jaws and teeth

" It is impossible, even if I endure a sword blow on my
 head,

" That I should plunge my teeth within the leg of a dog.

" As to dogs, the nature is evil ;

" But, doggishness comes not from man "

220 There was a certain great one, skilful in the world ;
 His slave was of depraved qualities

Through this filthy one, hair dishevelled,
He used to be as one vinegar rubbed on the face

Like a large male serpent, his teeth stained with poison,
From the ugly ones of the city, pledge taken

Continually on his face, the water of a diseased eye
Used to run, as the smell of onion (issued) from his armpit

At cooking-time, he used to express a frown on his eye-
brow,

When they had cooked, he used to strike knee (in sitting)
with his master

235 Time to time, for bread eating, his fellow-sitter,
But if he (the master) had died, he would not have given
water to his hand

Neither speaking nor the blows of a stick used to exercise
effect on him,

Night and day, the house was in a state of being mined
(ruined) by him

Sometimes, he used to throw thorns and chips on the road,
Sometimes, he used to fling the hens into the well

From his aspect, great terror used to arise,
He used not to go to a work, from which he used to return

A person said —“ Of this slave of bad qualities,
“ What desirest thou,—manners, or skill, or beauty?

231 The second line may otherwise be rendered —

An evil one one with vinegar rubbed on his face

232 The ugly ones had pledged their ugliness to him so that he possessed
the sum total of ugliness in the city

“Az kase girau burdan” signifies—ba kase sâbiqa kardan, taâd
dum namûdan az kase rihâ sitâdan

234 Observe the phrase—ba kase xânû radan.

236 Kand o kol signifies—digging and knocking tashwîsh wa bezârf

240 " A person, with this unpleasantness, is not worth (so much),

" That thou shouldst approve of his violence, and endure his torment

" A slave,—good and of correct walk of life, I

" Will bring to thy hand, take away this to the captive-seller

" And, if he brings thee the smallest coin, turn not away thy head,

" He is dear at any price,—if thou wishest the truth "

The man of good disposition heard this speech,

He laughed, saying —" Oh friend of auspicious family !

" As to this hoy—his nature and disposition are bad, but,

" By him, my nature becomes good nature

245 " When I shall have endured much from him,

" I may be able to endure the violence of everyone "

Endurance appears, at first, to thee, like poison,

But when it grows in the disposition, it becomes honey

No one sought the road to the ancient shaikh Ma'rûf of Karkh,

Who placed not, first, his own renown, out of his head

I heard that a certain one
From his sickness to de-

guest to his

Head cast as to its hair
complexion),

as to

(of

The so by a sh

his

247 Ma'rûf's
grave is
pilgrimage

which

- 250 At night, he cast himself down there, and put his pillow,
 Forthwith, he placed his hands—in clamour, and lament
 Nights, one moment, neither used sleep to seize him,
 Nor (was there) sleep to anyone, by reason of his lament
 A disturbed nature, and rough disposition,
 He died not, but slew a people by his altercation
 From his clamour, and lumenting, and sleeping, and
 rising,—
 People took the path of flight from him
 Of the men-inmates of that abode, a person (was not),
 There remained—the powerless one, and Ma'rúf only
- 255 I have heard that, many nights, on account of services,
 Ma'rúf slept not,
 Like men, he bound his waist, and did whatever he said
 One night, sleep brought an army to his (Ma'rúf's) head,
 —How much power may the non-sleeping man exercise?—
 In a moment, when his eyes began to sleep,
 The distressed traveller began to speak,
 Saying —“ May there be a curse on this impure race (of
 darveshes),
 “ Who are (seekers of) name and fame, but, are fraud
 and wind .
 “ Filthy believers, purity-wearing,
 “ Deceivers, piety-selling
- 260 “ How knows the glutton, sleep intoxicated,
 “ That a helpless one closed not his eyes? ”
-

260 “ lat ambán ” signifies—harís va pur khwar va bisyár khwár va
 shukam parast.

- 5 Saying —“ Beware of these silent scorpions ;
 “ Panther-renders, wool-clad
- “ For, they place the knee against the heart, cat-like ,
 “ But, if a prey chances, they leap up, dog-like
- “ The shop of fraud to the maspid brought,
 “ For, one can seldom find game in a house
- “ Lion-men attack the káraván ,
 “ But, these (Súfis) pluck off the garment of men
- “ White and black pieces (of cloth) stitched together ;
 “ Capital put together , gold gathered
- 90 “ Oh excellent ! barley-sellers, wheat-exhibiting ;
 “ World-wanderers, night-mendicants, harvest-beggars
- “ Look not at their devotion, saying —“ They are old and
 lazy ;
- “ For, in dancing (rapture) and ecstasy, they are young
 and vigorous
- “ Why is it necessary to make prayers from a state of
 posture,
- “ When they can leap up to dance ?
- “ They are the staff of Músa, much-devouring ;
 “ Outwardly—so yellow of face, and emaciated

291 See chap. III.

292 When his holiness Musá went to Far'un, and invited him to join his faith, he displayed apparent miracles. Far'un said, “ This is all sorcery and magic, I also can summon my own sorcerers, let us contend together, whichever is superior, truth is on his side.” Musá consented. When the magicians were assembled, they displayed their magic. Musá feared. But, a revelation from the Glorious One came to him. “ Oh, Musá ! fear not, but cast thy staff on the ground.” When the staff left his hand, lo ! it became snake-like, and immediately swallowed their sorceries.

Musá's rod, by swallowing, became not fat, the same is the case with these men.

" They are neither abstinent, nor learned ;

" This, indeed, is enough—that they purchase the world
with religion.

225 " On their body, they put a coarse cloak like that of
Bilál ;

" With the produce of Abyssinia, they make garments
for women.

" Of the precepts of Muhammad, thou seest in them no
sign,

" Save the former sleep (in the afternoon), and the morn-
ing bread.

" The belly up to the head, they have filled tight with
morsels ;

" Like the palm-leaf basket of beggary of seventy colours.

" Beyond this, I will not speak on this matter ;

" For, it is a sin to speak of one's own walk of life."

The impudent speaker spoke of this habit (of the Súfis) ;
The eye, fault-finding, sees not skill.

300 One who has made many dishonoured,
What care has he of anyone's reputation ?

A disciple related this speech to the ehaikh ;
—If thou wishest the truth, he did not wisely.

An evil one behind me spoke of my defect, and slept ;
Worse than he,—the friend, who brought (the tale) and
uttered it.

225 Bilál, an Abyssinian of black colour, was the crier who announced to
the people when Muhammad prayed

226 " Nán i-sihr " signifies—something which Muslims eat at the close of
the night, during the Ramzan

301 From the second line of 301 to couplet 304 is uttered by the author.

A certain one cast an arrow, and it fell on the road,
It injured not my existence, and gave me no wound

Thou didst take it up and come to me,
Didst strike it violently into my loins —

305 The pious one of good disposition laughed,
Saying —“ This is easy, say—utter a more difficult matter
than this

“ Yet what he said ill of me is little,
“ It is one, out of a hundred of those bad deeds I know

“ These that he, through suspicion, attributed to me,
“ I, on my part, truly know that they are so

“ He joined his society with us this year,
“ What knows he of the defects of my seventy years ?

“ In the world, better than I, a person, my own defect,
“ Knows not,—save the Knower of my secret (God)

310 “ I have not seen one of such good intention,
“ Who considered my defect was this, and no more

“ At the place of assembling, if he be the evidence of my
sin,

“ I fear not hell, for, my work is good

“ If my enemy speaks ill of me,
“ Come and say —‘ Take away the draft (of my defect)
from before me ’ ”

Those have been men of the path of God,
Who have been the butt of the arrow of calamity

They threw off (from the head) the hat of pride,
They exalted the head with the crown of eminence

315 Be submissive, while they rend thy skin,
For the pious endure the burden of the impudent

If, of the dust of men, they make a pitcher,
Those reproach making will break it with a stone

King Sâlih of the kings of Syria
Used to come out early in the morning with his slave

He used to wander in the quarters of the bázár and streets,
After the manner of an Arab,—a veil bound about his face

For, he was possessed of discernment, and was the poor
man's friend,

Whosoever has these two qualities,—he is King Sâlih

320 He discovered two darveshes sleeping in a masjid,
He found them distressed of heart, and heart disturbed

In the night, through cold, sleep had not taken their eyes,
Thinking of the sun, hzard like

One of those two was speaking to the other,
Saying —“ Even, on the day of the place of assembling,
there is justice

“ If these kings, neck exalting,

“ Who are in sport and pastime, and possessed of desire
and consequential airs,

“ Enter Paradise with those distressed,

“ I will not raise my head from the brick of the grave

325 “ Lofty Paradise is our country and abode,

“ For, to day, the fetter of grief is about our feet

" During thy whole life-time, what pleasure didst thou
experience from them,

" That thou shouldst, in the next world, also endure their
trouble ?

" If Sâhh there, by the garden-wall,

" Enters, I will rend his brain with my shoe "

When the man uttered this speech, and Sâhh heard it,
He considered it not wisdom to be (standing) longer there.

A moment passed, when the fountain of the sun,
Washed down sleep from the eyes of the people.

330 Running, he sent for the two men, and called them ;
In pomp, he sate ; and, in dignity, caused them to sit.

He rained on them the rain of liberality ;
He washed down, from their bodies, the dust of contempt.

After distress through cold, and rain, and torrent,
They sate with those renowned of the tribe :

Two beggars, night made day, garmentless,
Perfuming their garments over the aloe-burner.

One of them spoke privately to the king,
Saying :—" Oh king ! the world a ring in the ear (a slave)
to thy order,

335 Those approved of God attain greatness ;
In us two slaves, what appeared pleasing to thee ?

The monarch expanded from joy, rose-like ;
He hugged, in the face of the darvesh, and said :—

" I am not such a one that, from pride of retinue,
" I contract my face, at those helpless.

" Put thou also as to me the malignant disposition, out of
thy head

" Lest thou shouldst, in Paradise, display discordance

" I opened, to day, the door of peace ,

" Shut not, to morrow, the door on my face

310 " If thou art an acceptor of the true path, choose a path
like this ,

" When power reaches thee, take the hand of the darvesh

" That one took not away the fruit (of pardon) of the
Tuba tree,

" Who sowed not, to day, the seed of desire (of good
deeds)

" Thou hast not desire,—seek not happiness ,

" With the chaugán of service, one can carry off the ball
(of empire) "

To thee, how is there effulgence (of love) lamp like,
Since, thou art full of thyself, as a lamp with water

That existence gives light to the assembly,
Whose burning in the bosom is candle like

315 A certain one had a little skill in astronomy,
But, he possessed a head, intoxicated with pride

From the far road, he came to Koshvár,
—A heart full of desire , a head, full of pride —

The sage used to sew up (close) his eyes from him,
He used not to teach him a single letter

313 In the East men fill a glass with water and put in it oil and a wick
This sort of lamp gives but little light.

316 Koshvár was the name of a sage of Gilán

He gave (him) many kisses on his head and eyes,
He became lord of the standard, and tambourine, and drum

300 From such a frightful place, by softness,
He caused his fortune to attain that dignity

The design of this tale is—that soft speech
Is like water on the fire of a fiery man

Oh friend ! exercise humility to a stern enemy,
For, gentleness makes blunt the cutting sword

Seest thou not that, in the place of meeting of sword and
arrow,
They put on the garment of silk, a hundred fold ?

From the desolate place of a holy man, ragged garment
clad,
The baying of a dog came to a certain one's ear

360 To his heart, he said —“ How is the baying of a dog
here ? ”

He entered, saying —“ Where is the holy darvesh ? ”

From before and behind, he saw not the trace of a dog,
Save the pious man, he saw none other there

Ashamed, he began to return,
For, shame came to him to argue about the mystery

From within, the holy man heard the foot sound,
He said —“ Ho ! why standst thou at the door ? Enter

“ Oh my resplendent eye ! thoughtst thou not,
“ That, from here, a dog gave tongue ? I am the dog

When portionless, he resolved to return,
The sage, neck exalting, said to him —

“ Thou hast imagined thyself full of wisdom,
“ A vase that is full—how may it take more

350 “ Thou art full of pretension, on that account, thou goest
empty from me

“ Come empty, so that thou mayst become full of truth ”

Sa'di like, in the world,—of self consciousness,
Become void, and return full of the knowledge of God

—
In anger, a slave turned his head from a king (fled),
He ordered a person to seek, no one found him

When he (the slave) returned, in anger and rancour,
He said to the swordsman —“ Spill his blood ! ”

Thirsty for blood, the unkind executioner
Drew forth a sword like a thirsty tongue

355 I heard that, from his straitened heart, he said —
“ Oh God ! I pardon him my blood,

“ Because, always in favour, and pleasure, and fame,
“ I have, in his fortune, been a friend

“ God forbid ! that, to morrow (the Judgment Day), for
my blood,

“ They should seize him, and his enemy become joyful (by
his punishment) ”

When his speech came to the king's ear,
The cauldron of his wrath boiled no further

35° Dar is superfluous

In the Ikḍ i manzum couplets 352 to 363 are omitted

36° Ikḥāl signifies—peṣh amadan rue āwardan bar chīze, chīze peṣh i
kase dāshtan

He gave (him) many kisses on his head and eyes ,
 He became lord of the standard, and tambourine, and drum

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“ Oh my resplendent eye ! thoughtst thou not,
 “ That, from here, a dog gave tongue? I am the dog

10 " When I saw that He purchases helplessness,
 " I put out of my head—pride, and judgment, and wisdom
 " I made much noise, dog like, at His door,
 " For, I beheld not many meaner than a dog "

When thou desirest that thou mayst attain sublime rank,
 Thou wilt attain to loftiness from the low place of
 humility

Those took the chief seat in this presence,
 Who placed their own worth low

When the torrent came with fear and haste,
 It fell headlong, from height to depth

When the dew fell—humble and feeble,
 The sky carried it, with love, to the (lofty) red star
 (Pleiades following)

A number of the eloquent are of opinion,
 That Hatim was deaf, believe it not

In the morning, there issued the huzzing of a fly,
 Which fell into a spider's net

All the spider's weakness and silence was deceit,
 The fly thought it sugar, it was imprisonment

From the desire of counsel, the shaikh glanced at the fly,
 Saying —" Oh fool bound in avarice! he still

" Sugar and honey, and candy everywhere, are not,
 " But nets and fetters, in the corners, are open "

Hatim son of 'Amwānu e saam entitled Abdu r rahman belonged to the ancient Shaikhs of Khurasān of Balh. He died in Bavāshjard in Balh in A. H. 237

In the *Ikd i manzūm* couplets 376 to 424 are omitted

One of that clique of people of judgment said —
 " Oh man of the way of God ! I hold it wonderful,

" How thou didst perceive the fly's noise,
 " When it came, to our ears, with difficulty !

" Since thou art acquainted with the fly's sound,
 " It is not proper, after this, to call thee deaf "

Hatim, smiling, said to him — " Oh one of quick understanding !

" To be deaf is better than to be listening to foolish talk

385 " Those, who are with me in privacy,
 " Are defect-concealers and praise ecstasies

" When I hold concealed mean qualities,
 " Existence makes me weak, (and) lust, vile

" I show myself as though I heard not,
 " Perhaps I may be free from the trouble (of bad qualities)

" When fellow-sitters consider me deaf,
 " They utter whatever is good and bad of me

" If to hear evil is unpleasant to me,
 " I withdraw my skirt from bad conduct "

390 Be not at the well (of egotism), with the cord of
 praise,

Be deaf, like Hatim, and bear thy own defects

He sought not happiness, and found not safety,
 Who turned aside the neck from Sa'di's sayings

Is a better adviser than this Sa'di necessary to thee ?
 I know not what may chance to thee after him

There was, in the limits of Tabriz, one dear to God,
 Who was always wakeful and night-rising (in devotion)

" Be satisfied with as much as falls to thy hand,
 " It is better, than that thou shouldst return empty of
 hand "

With cordialty, and flattery, and art,
 He drew him (the thief) towards his own house

The yonng night traveller (the thief) held lowered his
 back,
 The lord of senso (the devotee) entered (the house), by his
 shoulder

410 Horse-housings, and turbans, and chattels which he had,
 He put, from above, into his (the thief's) skirt

And, thence he raised a shout, saying — " Thief!
 " Oh young men! (there are) recompense, and aid, and
 hire "

The deceitful thief leaped out from the tumult,
 Running, tho garment of tho devotee under his arm

The man of good faith became comforted,
 Saying — " The desire of the one head distracted became
 accomplished "

The filthy one, who pitied no one,—
 The heart of a good man forgave

415 From the mode of life of the intelligent, it is not won-
 derful,
 That they should, from magnanimity, do good to the bad

411 The second line means —
 Assist me for recompense and reward

One night, he saw a place where a thief, a noose,
Twisted and cast upon the side of a roof.

395 He informed the people, and raised a cry ;
Men, from every side, arose with sticks.

When the unmanly thief heard the voice of men,
He saw no place of existing, in the midst of the danger.

Through that tumult, fear came upon him ;
Flight, in season, became his choice.

From pity, the devotee's heart became wax ;
For, the helpless night-thief was disappointed.

In the darkness, he, from behind came to his front ;
By another road, he returned in front of him,

400 Saying :—" Oh friend ! go not ; for I am a friend of thine ;
" I am, in manliness, the dust of thy foot.

" I have seen no one, like thee, in manliness ;
" Since battle-action lies in two ways only.

" One way is to come manfully before the enemy ;
" The second to carry one's life out of the contest (by
flight).

" By these two qualities of thine, I am thy slave ;
" How art thou named ; for I am the slave of thy name ?

" If, by way of liberality, it be thy opinion ;
" I may guide thee to a place which I know.

405 " It is a house, small ; and the door fast shut ;
" I think not the lord of the chattels is there.

" We may place two clods, one on the other ;
" We may put one foot on the shoulder of the other (to
reach the roof)

" Be satisfied with as much as falls to thy hand,
 " It is better, than that thou shouldst return empty of
 hand "

With cordiality, and flattery, and art,
 He drew him (the thief) towards his own house

The young night-traveller (the thief) held lowered his
 back,
 The lord of sense (the devotee) entered (the house), by his
 shoulder

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 He put, from above, into his (the thief's) skirt

And, thence he raised a shout, saying — " Thief !
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 derful,
 That they should, from magnanimity, do good to the bad

411 The second line means —
 Assist me for recompense and reward

In the prosperity of the good, the bad live;
Although, the bad are not people of goodness

There was a pure heart, Sa'di-like, to a certain ooe,
Who had fallen in love with one of smooth face

He used to endure violence from the enemy, harsh-speaking,
Used to leap, ball-like, from the chaugán of hardship

Used not to cast a frown, at any, on his eyebrows,
Used not to relinquish gentleness for harshness

420 Ooe, at length, said to him —“To thee is there oo shame?
“Of all this slap-giving and stooe-throwing,—is there no
knowledge?”

“The meao make their own body fat;

“The feeble make endurance of the enemy

“It is not proper to pass over the fault of an enemy,

“Lest they say.—‘He possessed neither power, nor man-
liness’”

The distraught ooe, distracted of head, gave to him
An answer, which it is fit to write in gold—

“My heart is the house of the love of my friend only;

“For that reason, malice to no one is contained in it”

425 How well said Bahlúl of happy temperament,
When he passed by a holy man, battle-seeking,—

417 “Ba kase dar uftadan” signifies—bá kase ‘ashuk gashtan

419 “Chín bar ábru andákhshan” signifies—‘abusa l wayh gashtan

425 Bahlúl was a saint who feigned madness

“ If this claimant had recognised the Friend (God),
 “ He would not have engaged, in contest with the enemy ”

If he had possessed knowldgo of the existence of God,
 He would have considered all people non existent

I have heard that Lukmán was of black colour,
 Was neither tender, as to body, nor, delicate, as to limb

A certain one considered him his own slave,
 He was vile, he kept him (engaged) on clay work

430 He experienced violence, and endured his tyranny and
 anger,
 He prepared, in one year, a house for his sake

When the runaway slave came back to him,
 Of Lukmán, a great fear came over him

Ho fell at his feet, and made apology,
 Lukmán laughed, saying —“ What is the use of apology ?

“ In a year, by thy violence, I make my liver blood,
 “ In a moment, how may I put grief out of my heart ?

“ But indeed I forgive thee, oh good man !
 “ For, thy gain (by my service) made not my loss

435 “ Thou didst make thy sleeping chamber prosperous,
 “ For me,—skill and knowledge of God became greater .

426 Whoever is a holy man God recognis ng and Friend (God) knowing
 regards no one as an enemy

The claimant here means one claiming to be of the circle of holy
 men

428 Lukmán was a celebrated Greek philosopher In the Kuran God
 says — And, verily I have given (power of) prophecy to Lukmán

434 Márá in place of man is for respect

" Oh one of good fortune ! there is, among my followers, a
slave,

" Whom I oftentimes order difficult work.

" Again I will not sorely vex his heart,

" When recollection comes to me of the severity of the
clay-work "

Whosoever endured not the violence of the great,
His heart burned not for the poor weak folk

If the word of rulers be hard to thee,
Exercise not harshness towards thy inferiors

440 I have heard that, in the desert of San'á, Juníd
Saw a dog (by old age) the hunting-teeth dug out

From the power of the grasp, lion-seizing,
He had become weak, like an old fox.

After seizing, on foot, mountain sheep and antelope,
He used to suffer kicks from the sheep of the tribe of
Hayy.

When he beheld it weak, powerless and wounded,
He gave to it a half of his own provisions

I heard that he said, while he wept blood. —

" Who knows, which of us two is the better ?

445 " To day, in outward appearance, I am better than this
dog ;

" In the future, what (decree) may Fate urge against me ? .

440 San'á is a town in the district of Yaman, in Arabia Ry¹.

Juníd was a well known saint of Baghdád, they
he was of Nihávand, his title was Abá l Kásim²
Kávaríri of Zayjaj, or Khazzár He died in A.H. 5

All Imáms are directly descended from him ;
Savýidu l íá'ifa, "chief of the land "

¹ originally
nickname

call him

" If the foot of my faith slips not from its place,
 " I may place the crown of God's pardon on my head
 " But if, on my body, the garment of holiness
 " Remain not, I am less by much than this dog
 " For when the dog, with all its ill repute, dies
 " They will not carry it to hell "

Oh Sa'di ! this is the way—that men of the path of God
 Looked not on themselves with honour

450 They pos^{ed} eased honour above the angels, on that account,
 That they regarded not themselves better than a dog

A certain drunken one had a harp under his arm,
 He broke it, at night, on a devotee's head.

When day came, that good gentle man
 Carried a handful of silver to that one of stone heart

Saying —" Last night, thou wast proud and intoxicated,
 " For thee and me, harp and head are broken

" As to me, that wound has become well, and fear has
 risen (and departed),

" As to thee, save by silver, the harp will not be sound."

455 The friends of God are over heads (in power), on that
 account,
 That they endure much on their heads

I heard that, in the dust of Wakhsh, of the great,
 There was one hidden, in the corner of retirement

456 Wakhsh was a town in Badakhshán.
 In the Ikḍ i manzúm couplets 456-501 are omitted

Naked in truth, not, by the religious garment, a holy one,
Who puts out the hand of need (in beggary) to the
people

As to happiness,—the door opened towards him,
The doors of others shut in his face

An eloquent one, void of wisdom, endeavoured,
Through impudence, to speak ill of that good man,

30 Saying —“ Beware of this deceit, and artifice and fraud,
“ Of sitting, demon like, in the place of Sulaimán

“ From time to time they (the Sufis) wash the face, cat-
like,

“ Lusting for the prey of the mice of the street

“ Austerity enduring for the sake of name and pride,
“ For, far goes the sound of the empty drum ”

He kept talking, and the crowd about him a multitude,
Man and woman making fun of them (the devotee and the
orator)

I heard that the sage of Wakhsh wept,
Saying —“ Oh Lord! forgive this Thy slave

45 “ Oh pure Lord! if he spoke truth,
“ Give to me repentance that I may not be destroyed

457 He was not a hypocrite who by the religious dress, gained his livelihood

460 The jinn Sahra having assumed the likeness of Sulaimán and taken the finger ring from a female slave sate on Sulaimán's throne In the end Asaf bin Burkhya Sulaimán's vazir having discovered this recited (for the purpose of revealing the secret) in his presence the book Zabúr That accursed one not having the power to hear the word of God, with drew himself from the throne and cast the ring into the sea whence, in the belly of a fish, it returned to Sulaimán's hand Ever after bands of jinn and men and beasts and birds were present as of yore in his court

" My fault seeker was agreeable to me ,
 " For, he made known to me my bad disposition "

If thou art that which an enemy says, grieve not ,
 And, if thou art not, say —" Go, wind-weigher ! "

If a fool called the musk fetid,
 Be thou tranquil, for, he uttered nonsense

And, if this speech, as to the onion passes,
 Say it is so , display not a fetid (proud) brain

470 ' The wise one of enlightened mind takes not
 ' The mouth-stopper of the enemy (defect-revealing) from
 the juggler

It is not wisdom, and judgment, and understanding,
 That a wise man should purchase deceit from a juggler

Then the wise man sate behind his own work,
 He shut against himself the enemy's tongue

Be thou of good conduct, that the malevolent one
 May not obtain the power of speaking to thy injury

When from the enemy's speech, it comes hard to thee
 See ! what defect he takes up, that do not

469 ' Ganda maghz' signifies—talabbur kardan , hurzi bar zabân rân
 dan , durushti wa kaj khuli namûdan

470 Since the hearing of faults from the enemy is the cause of amend-
 ment of the disposition, the sage takes no charm from the juggler for
 the stopping of men's mouths, nay, he desires that the enemy should
 utter his faults

Hangâma-gir is one who in public places utters tales so that men
 purchase his amulets

" Zabân band " signifies—a charm, with which they close an enemy's
 mouth, so that he is unable to slander

' Mush 'abid signifies—hukûz baz , hangâma-gir

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like,

“Lusting for the prey of the mice of the street

“Austerity enduring, for the sake of name and pride;
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460 The jinn Şahra having assumed the likeness of Sulaiman, and taken the finger ring from a female slave, sate on Sulaiman's throne. In the end Asaf bin Burhya, Sulaiman's vazir, having discovered this, recited (for the purpose of revealing the secret) in his presence the book Zabur. That accursed one, not having the power to hear the word of God, with drew himself from the throne, and cast the ring into the sea, whence, in the belly of a fish, it returned to Sulaiman a hand. Ever after, bands of jinn and men, and beasts and birds were present, as of yore, in his court.

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475 That person only knows good of me,
Who reveals to me my faults

A certain one brought a difficult matter before 'Alī,—
Peradventure he may make apparent to him the difficulty

The chief, enemy binding, territory conquering,
Gave to him an answer from the fountain of knowledge
and judgment

I heard that, in this assembly, a person
Said —“ Oh Bū Ḥasan ! it is not so ”

Haydar, name seeking, on account of him, grieved not,
He said —“ If thou knowst better than this, speak ”

480 Whatever he knew, he spoke, and suitably spoke,
It is improper to conceal the sun's fountain with clay

The King of men approved of his answer,
Saying —“ I was in error, and he, in truth

“ He spoke better than I, the Wise One is one only
(God),

“ For, knowledge is not higher than His knowledge ”

If, to day, there had been a lord of rank,
He would not, through his pride, have looked at him

The chamberlain would have placed him out of court,
They would, without reason, have beaten him

485 Saying —“ Hereafter, make not one void of reputation,
“ Speech is improper before the great ”

One, in whose head, is conceit,—
Think not, that he will ever listen to truth.

From his knowledge, comes sorrow; from admonition, dis-
grace;
The red tulips grow from rain, not from stone.

If thou hast the pearl of the river of excellence, rise,
Scatter, in admonition, (pearls) at the feet of the darvesh

Seest thou not that,—in the dust, fallen, wretched,—
The rose grows, and the fresh spring blossoms?

490 In the eye of (wise) people, no one is of account,
Who shows, in himself, much haughtiness

Oh sage! scatter not sleeves of pearls (of eloquence),
When thou beholdest a rich man, full of himself

Speak not,—so that a thousand persons may utter thy
praises,
When thou speakest of thyself, expect not (praise) from
any.

I heard that, in a narrow street, as regards a heggar,
'Umar placed his own foot on the back of his foot.

The helpless poor man knew not who he was;
For one aggrieved knows not enemy from friend.

495 He was enraged at him, saying —“Perhaps, thou art
blind?”

'Umar, the just chief, said to him:—

" I am not blind, the deed passed by mistake,
 " I observed not, pass over my fault "

How just have been the great ones of religion
 Who bave, with inferiors, been even so

One sense choosing is humble,
 The branch full of fruit places its head on the earth

Those humbly practising will, to morrow, boast,
 The head of those neck exalting will, in shame, be lowered

∞ If thou fearest the day of reckoning
 Forgive the fault of that one, who fears thee

Exercise not malignant tyranny towards thy inferiors,
 For, there is a power even above thy power

Of good conduct and good disposition, there was a certain
 one,

Who was well speaking of the bad

When he passed (in death), a person beheld him in a dream
 (and asked),

Saying — " Tell me of past events "

He opened a mouth, rose like, with laughter,
 He gave utterance, nightingale like, with a sweet sound,

∞ Saying — " They used not much severity towards me,
 " For I practised oppression against no one "

I have recollection of this sort, that the water carrier of
 the Nile

Prepared not, one year, water for Egypt

A crowd went towards the mountains;
Became, with supplication, suppliants for rain.

They wept; but, from their weeping, a running rivulet
Came not, save the water of the eyes of women.

One from among them carried news to the Saint Zú-n-Nún,
Saying:—"On the people there is much grief and suffering.

10 "Pray for those distressed;
"For the word of those God-accepted is not rejected."

I heard that Zú-n-Nún fled to Madín;
Much time passed not before rain fell.

After the lapse of twenty days, the news went to Madín,
That the cloud of black heart had wept over them.

The old man made an immediate resolution of returning;
For, by the spring-torrents, the water-pools became full.

A holy man secretly inquired of him,
"What philosophy was there in this thy going away?"
He replied.—

15 "I heard that for fowl, and ant, and rapacious beast,
"There was scarcity of food, on account of the deeds of
the wicked

507 In a drought-year, men, by reason of excessive wretchedness, used to
assemble in the mountains and deserts, and to beseech, with lamenta-
tion, rain from God

509 Zú-n Nún was a saint, his name Subán Ibráhím, title, Abú-l fazl,
and nickname, Zú-n-Nún.

His father was Naubí of the wise ones of Kuresh, his spiritual guide,
Isráfil, his teacher, Mahk-i-Uns He died in A H 245

511 Madín is the name of a city, on a river of the west, of the tribe of
Shu'aib (Jethro)

" I am not blind ; the deed passed by mistake ;
 " I observed not ; pass over my fault "

How just have been the great ones of religion.
 Who have, with inferiors, been even so

One sense-choosing is bumble ;
 The branch full of fruit places its head on the earth

Those humbly-practising will, to-morrow, boast ;
 The head of those neck-exalting will, in shame, be lowered

500 If thou fearst the day of reckoning,
 Forgive the fault of that one, who fears thee

Exercise not malignant tyranny towards thy inferiors ;
 For, there is a power even above thy power.

Of good conduct and good disposition, there was a certain
 one,
 Who was well-speaking of the bad.

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11 Madín is the name of a city, on a river of the west, of the tribe of
Shu'ath (Jethro)

" In this country, I reflected much ;
 " I considered no one worse than myself.

" I went, lest that, through my wickedness,
 " God should fasten the door of liberality on the people
 (of Egypt)."

Is greatness necessary to thee? exercise courtesy; for those
 great ones

Beheld not men worse than themselves, in the world

Thou becomest precious before men, at that time,
 When thou reckonst thyself for nothing.

520 The great one, who reckoned himself among the small folk,
Carried away greatness in this and in the future world.

From this dust-holder (the world), that slave went pure,
 Who, at the feet of the meanest person, became dust

Ho! thou who passest over our dust,
 By the dust of dear ones! (let it be) that thou rememberst
 (me).

For if Sa'di (after death) became dust—to him what
 sorrow?

Since he was, in life also, dust (humble).

In humbleness, he gave his body to the dust;
 Although he went, wind-like, around the world.

525 Much time passes not before that the dust (of the grave)
 consumes him,

The wind carries him, again, through the world.

523 " Illâ ai kî " is a common form of address •

The second line may mean —

That thou rememberst me in auspicious prayer

Or, That thou rememberst this speech, in couplet 523

524 The second line refers to the fact that Sa'di was a great traveller.

Behold ! since the rose-garden of truth blossomed,
No nightingale spoke in it, sweetly, like Sa'di.

If a nightingale should die in such a way, wonderful,—
That a rose should not grow on its bones !

CHAPTER V.

ON RESIGNATION

1 ONE night, I kept burning the olive oil of reflection,
I lighted up the lamp of eloquence

A foolish talker heard my speech,
Save to say—To thee be praise!—he saw no way

From villainy of nature, he also folded within it (the
following),
—For, from pain of envy a cry involuntarily arises,—

Saying —“ His thought is sublime, and his judgment
lofty,
“ In this matter of the habit of abstinence, and regula-
tions, and counsel

5 “ Not, in regard to lance and mace and heavy club,
“ For, the conclusion of this matter is for others ”

Knows he not that to us there is no desire for battle,
Otherwise the power of speech is not scanty ?

I am able to draw forth the sword of the tongue,
To draw forth his existence, in a moment

Come; so that, in this matter, we may wage war;
 (And) may make a stone-pillow for the enemy's head.

Happiness is in the gift of the Ruler (God);
 It is not in the grasp and arm of the strong

- 10 When the lofty sky gives not wealth,
 It comes not, by manliness, into the enare.

Neither, through weakness, did distress come to the ant;
 Nor, by grasp of strength, did lions eat.

Since one cannot draw forth the hand against the sky,
 It is necessary to be content with its revolution.

If God has written for thee long life,
 Neither the snake, nor the sword, nor the arrow may
 injure thee.

And, if, as to thy life, a portion remains not,
 Tho electuary kills thee just as poison.

- 15 Na; when Rustam experienced the end of his days,
 Shughdád brought forth the dust (of destruction) from
 his body.
-

In Sípahán, I had a certain friend,
 Who was warlike and fearless and shrewd.

13 "Gazáyad" comes from \rightarrow gazáyídan, not from gazídan

15 Shughád, Rustám's brother, threw Rustam, with his horse Rakhsh, into a well, he himself was slain by an arrow, which Rustam fired from the well. The Persians trace his descent from Mamún, son of Benjamin, son of Jacob.

Continually, his hand and dagger coloured with blood,
The enemy's heart was, through him, like roast meat on
the fire

I beheld not the day, on which, he bound not (to his waist)
the quiver,
And fire leaped not from his steel arrow

Courageous, strong, with the gripe of an ox,—
Through fear of him, confusion fell upon lions

20 He used to cast his arrow, with such precision,
That he used to cast down an enemy with every arrow

The thorn in the rose,—I saw not that it passed in such a
way,
As his arrow passed not into the shields

He struck not the helmet of the one contest-seeking,
Whose helmet and head, he shattered not completely

In battle (enraged) like a sparrow on the locust day,
In slaying,—whether a sparrow, or a man, to him what
difference?

If it were to him, to attack Firidûn,
He would not have given him respite for sword-drawing

23 Panthers, by the force of his gripe, beneath him,
His fingers plunged in the brain of the lion

He used to seize the girdle of one strength-tried,
And if he had been a mountain, he would have plucked
him from his place

When he used to strike his battle-axe on the one mail-
clad,
It used to pass through the man, and strike his saddle

19 ' Gâv zor ' may signify—rude, violent, brutal

20 ' Dâ wa ' signifies—clam, but here it means precision

23 On the swarming of locusts the sparrow becomes demented and rushing in every direction, seizes every locust it can

Neither as to manliness, nor as to magnanimity,—to him,
A second, no one saw a man in this world

He used not to allow me to go a moment from his hand
(side),

For, he used to have an inclination for those of true dis-
position

30 Suddenly, a journey snatched me from that soil,
For, in that abode, there was no food for me

Fate transported me from Media to Syria,
In that pure dust, my rhode was happy

In short, some time, I became resident,
In sorrow and in ease, in hope, and in fear

Of Syria, my cup again became full,
The desire of my house drew me

By chance it so fell,
That my path again fell by Media

35 One night, my head became lowered in thought,
That skilled one (of Ispihán) passed to my heart

The salt (of desire) made fresh my ancient wound,
For, I was one who had eaten salt from the man's hand

For seeing him, I went towards Sipahán,
In love of him, I became a seeker and inquirer

I beheld the young man old from time's revolution,
His poplar arrow (of stature) a bow, his deep red colour
(complexion) yellow

31 Irak : Ajam signifies—Media Irak : Arab signifies—
Chaldea Sham : Arab signifies—Syria.

34 The student should note the use of *ustádan* in this couplet

36 Namak here signifies— salt *yák*

38 Arghaván is a tree of deep red colour

Zarír is a yellow grass with which they dye garments

His head, from snow-hair, like a white mount;
Water, from the snow of old age, running on

40 Heaven obtained the hand of power over him
It twisted the tip of his manly hand.

The world put pride out of his head;
The head of powerlessness on his knees.

I said to him:—"Oh chief, lion-seizing!
"What made thee withered like an old fox

He laughed, saying:—"From the day of
Tatars,

"I put out of my head that battle-seeking

"I beheld the ground, with spears, like a
"The (coloured) standards, fir-like, set in

" A crowd, panther-overthrowing, and of elephant-strength,
 " Man's head (the rider) and horse's hoof (the ridden)—
 in iron

" That very moment, when we saw the dust of the army,
 " We put on the mail-garment, and the helmet head-
 piece

" Urged our Arab steeds, cloud-like ,
 " Showered down our gleaming arrows, rain-like

" From ambush, the two armies dashed together ,
 " Thou wouldst have said —On the earth, they dashed
 the sky

55 " From the raining of arrowe, hail like,
 " Death's storm arose on every side

" For the chase of lions, conflict-making,
 " The dragon-noose, mouth opened

" With blue dust, the earth became the sky,
 " The flash of sword and helmet in it star-like

" When we overtook the enemy's horsemen,
 " On foot, we wove shield within shield

51 " Baham bar zadan " signifies—bar ham dīgar r. *l*htan
 Through the display of bravery and assault, they rendered all things
 topsy turvy

58 " Dar yāftan " signifies—dar rasīdān
 " Sīpar dar sīpar yāftem " signifies—darmīyān : mā va eshān parda
sāhhtem

In the second line " bāftem "—signifying "muttasil va paiwand kar
 dem"—sometimes occurs

When the enemy's horsemen approached and the work of arrow and
 musket was ended—of necessity, alighting from our horses, and placing
 the shield in front, we were opposed to the enemy, who did even so

On both sides, the armies commingled to such a degree that shield to
 shield became conjoined

His head, from snow-hair, like a white mountain;
Water, from the snow of old age, running on his face

- 40 Heaven obtained the hand of power over him,
It twisted the tip of his manly hand

The world put pride out of his head,
The head of powerlessness on his knees

I said to him —“ Oh chief, lion-seizing!
“ What made thee withered like an old fox? ”.

He laughed, saying —“ From the day of battle with the
Tatars,

“ I put out of my head that battle seeking

“ I beheld the ground, with spears, like a cane-brake,
“ The (coloured) standards, fir-like, set in it

- 45 “ I raised the dust of battle, like smoke,
“ When there is not the power,—of what use is ardour?

“ I am that one who when I used to attack,
“ Used to carry off, with a spear, a ring from the hand

“ But, when my star displayed not assistance,
“ They gat themselves about me like a ring

“ I reckoned the way of flight gain,
“ For (only) the fool makes a sharp tussle with Fate

“ How may helmet and cuirass render me aid,
“ When my bright star displayed not assistance?

- 50 “ When victory's key is not in the hand,
“ One cannot break victory's door, by the arm

48 ‘ Panya tez kardan ’ signifies—mukâbilâ kardan, koftan : panya la tezi va shitâb zadagi

" A crowd, panther-overthrowing, and of elephant-strength,
 " Man's head (the rider) and horse's hoof (the ridden)—
 in iron.

" That very moment, when we saw the dust of the army,
 " We put on the mail-garment, and the helmet head-
 piece

" Urged our Arab steeds, cloud-like,
 " Showered down our gleaming arrows, rain-like

" From ambush, the two armies dashed together ;
 " Thou wouldst have said —On the earth, they dashed
 the sky

55 " From the raining of arrows, hail-like,
 " Death's storm arose on every side

" For the chase of lions, conflict-making,
 " The dragon-noose, mouth opened

" With blue dust, the earth became the sky,
 " The flash of sword and helmet in it star-like

" When we overtook the enemy's horsemen,
 " On foot, we wove shield within shield

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 Through the display of bravery and assault, they rendered all things
 topsy turvy

58 " Dar yâftan " signifies—dar rasîdan
 " Sipar dar sipar yâftem " signifies—darmfâyân : mâ va eshân pada
 sâkhtem

In the second line, " bâftem "—signifying " muttasîl va paivand kar
 dem "—sometimes occurs

When the enemy's horsemen approached and the work of arrow and
 musket was ended—of necessity, alighting from our horses, and placing
 the shield in front, we were opposed to the enemy, who did even so

On both sides, the armies commingled to such a degree that shield to
 shield became conjoined

" With arrow and spear, we split the hair,

" When power was not,—we turned away

60 " What force does the grasp of man's exertion bring,

" When the arm of God's grace assists not?

" The sword of those malice bearing was not blunt,

" But there was malice, on the part of the angry star

" A person of our army, forth from the conflict,

" Came not—save with a khaften bedabbled with blood

" Within the silken vest, went not the arrow of those

" Of whom, I said —They may sew (pierce) the anvil
with an arrow

" Like a hundred grains, clustered in an ear of corn,

" We fell,—each grain in a corner

65 " With unmanliness, we became dispersed,

" Like the fish, which, curass clad, falls to the fish hook

" When Fortune, from towards us, was face on the turn,

" The shield before the arrow of destiny was—nothing'

In Ardabil, a certain one of iron grasp

Caused, continually, the double headed arrow to pass
through a spade

One felt clad came before him in battle, .

A young man, world consuming, battle making,

65 'Az ham dast dādan signifies—azyak digar gashtan, hazmat khurdan, pareshān shudan

Shist signifies—kullāb a fish hook.

67 Ardabil is a city in Azar bījān in Persia it is said to have been founded by Fīrūz Naushīravan's grandfather

Contest seeking, like Bahram Gor,
On his shoulder, a noose of the raw hide of the wild ass

70 When ho of Ardabil saw the one felt-wearing,
He brought the string to the bow, and the string to the
ear

He struck him with fifty poplar arrows,
But, not a single arrow passed beyond the felt

The warrior came like the hero Dastán,
He brought him (of Ardabil) within the curl (of his noose),
and took him away

In the camp, at the tent door, his hand,
Ho hound to his neck—like bloody thieves

In the night, from anger and shame, he slept not,
In the morning, a slave girl, from the tent said —

75 “ Since thou piercest iron with the arrow and dart,
“ How didst thou fall a captive to one felt wearing ? ”

I heard that he said, while he wept blood —
“ Knowst thou not that no one lives on the day of death ?

“ I am that one, who,—in the act of spear piercing and
sword striking,
“ Teach Rustam the manner of battle

“ When the arm of my fortune was of strong state,
“ The thickness of the spade appeared to me as felt

“ Now, that fortune is not in my grasp,
“ The felt is not less than the spade, before my arrow.

60 Bahram Gor was a king of Persia, who was fond of hunting wild
asses. He was Roush Iraván's grandson

- 80 " On the day of death, the spear rends the cuirass ,
 " It passes not beyond the shirt of one deathless
 " He, in whose rear is the sword of the wrath of death,
 " Is naked,—if his cuirass be manifold
 " But, if Fortune be his friend , and, Time supporter—
 " It is impossible to slay him naked—(even) with a large
 knife
 " Neither did the sage, carry away (save) his life, by
 effort ,
 " Nor, did the fool die, by improper eating "

One night, a hero slept not on account of a side pain ,
 There was a physician, in that quarter , he said —

- 8 " Since, he eats the vine leaf in this fashion,
 " I have wonder if he will finish the night (alive)
 " For, the blade of the Tatar arrow in the chest,
 " Is better than wine sweetmeats of improper food
 " If by a single morsel, griping occurs in the bowels,
 " All the life of the ignorant one comes to naught "

By chance, the physician died that night ,
 Forty years have passed since this time , but the hero is
 alive

As to a certain villager,—his ass fell (and died) ,
 On a vine tendril, he placed its head flag fashion

89 Alam kardan signifies—dar *fwelhtan* to suspend.

For driving away the evil eye they used to suspend the head of an
 ox or an ass

90 An old man, woud experienced, passed by it,
To the vineyard keeper, laughing, he thus spoke —

“ Oh soul of father ! think not that this ass
“ Repels the evil eye, from the sown field .

“ For, from its own head and buttocks,—this ass, the re-
pelling (of blows)

“ Effected not, so that, feeble and wounded, it died

What knows the physician of trouble removing from a
person,

When helpless, he himself will die of trouble !

I have heard that from an indigent person, a dinár
Fell, and that the wretched one sought for it much

95 At length, he turned away the head of despair,
Another, without searching, found it

For bad and good fortune, the pen
The Fates urge,—we yet in the womb

By strength of grasp, they enjoy not their daily food,
For those of strong grip are more straitened in circum-
stance

An old man struck his son with a stick,
He said —“ Oh father ! I am guiltless, strike not

“ For men’s violence against thee, it is possible to weep,
“ But, when thou displayst violence, to me what remedy is
there ? ”

- 100 Oh lord of sense! cry to the Ruler (God),
Raise not a cry, on account of the Ruler
-

One of lofty star,—his name Bakht-yar,—
Was of great power, and possessed of capital

In that place, to him were both gold and property,
Others poor of reversed fortune

His house was in the street of the beggars
His gold was like wheat in the measure

When the darvesh beholds the rich one in affluence,
His heart burns the more by the stain of indigence

- 105 A woman joined battle with her husband,
When, in the night time, he went to her empty handed,

Saying —“ There is no one, unfortunate, poor, like thee,
‘ Thou hast only this sting, like the red wasp

‘ Learn manliness from the neighbours,
“ For I am not, in short, a harlot picked up on the road

“ Persons have gold, and silver, and territory, and house
hold goods,
Why art thou not of good fortune, like them?”

‘ The one of pure heart, wool clad, raised
A shout from the heart, drum like,

- 110 Saying —“ I possess not the hand of power, as to any-
thing,
“ Writhe not in the grasp of the hand of Fate
-

104 After tawangar read rá

106 The red wasp has a sting but no honey, so thou hast the power of
doing injury not of good

" In my hand they placed not power,
 " That I might make myself fortunate ' "

In the dust of Kish a certain poor man,—
 How well he said to his ugly partner (wife),—

" When the hand of Fate created thee ugly of face
 " Plaster not the rose colour (rouge) on thy ugly face ' "

Who acquires good fortune by force?
 Who makes the blind man's eye seeing, by antimony?

115 A good deed comes not from those of bad stock
 Needle work is impossible to dogs

All the philosophers of Greece and Rum
 Know not how to make honey from the thorny tree

It happens not that, from a wild beast a man becomes,
 Education, (even) with exertion is lost on it

One can make clean the mirror from blight,
 But, the mirror comes not from a stone

The flower grows not from the willow bough by effort,
 The Lthiopian becomes not white by the hot bath

120 When the poplar arrow of destiny is not repelled
 For the slave,—there is no shield, save resignation

A vulture to a kite thus spoke,
 Saying —" There is no one more far seeing than myself ' "

117 Kish is the name of a city in an island in the sea of Hurmuz

118 The disposition of dogs is to run not to put together as in sewing

121 Zaghan signifies—gosht rabâ ghalvâ

Karâ s s gufi s—naar

The kite replied — "It is not proper to pass by this matter,
 "Come, so that thou mayst look at the quarters of the desert "

I heard that, to the extent of one day's march,
 The vulture viewed from height to depth

Thus, he spoke — "I saw, if belief be to thee,
 "Where a grain of wheat is on the plain

17 From astonishment patience remained not to the kite
 From sublimity, they turned to profundity

When the vulture came close to the grain,
 A long foot tether became knotted on him

From his devouring that grain, the vulture knew not
 That adverse fortune would cast a snare about his neck

Not every oyster is pregnant with the pearl,
 Not every time does the expert archer hit the butt

The kite said — "From seeing this grain, what profit,
 'When to thee, there was not the beholding of the enemy's snare?'

180 I heard that, he, neck in the noose, said —
 "Caution, as to destiny is unprofitable"

When death brought forth the hand for his blood,
 Fate bound his eyes, finely discerning

In that water (of eternity), whose shore is unknown,
 The swimmer's pride is of no avail

How well said the apprentice of the embroidery weaver,
 When he portrayed 'Anka, and elephant, and giraffe —

" From my hand, there came not a form,
 " The plan of which, the Teacher from above portrayed
 not "

130 If the form of thy state be bad, or good,
 The hand of Fate is its painter

There is a kind of concealed hypocrisy in this,
 Namely—" Zaid injured me, or 'Umar wounded me "

If the Lord of Command gives thee the eye,
 Thou seest not again the form of Zaid and 'Umar

I think not—if a slave rests (from seeking food),
 That God draws his pen on (stops) his daily food

May the World Creator give thee the means of opening
 (the door) !
 I or, if He shuts, none can open

140 A young camel, to its mother, said —
 " After travelling, at last, sleep awhile "

She said — " If the rein had been in my hand
 " No one would have seen me a load carrier in the camel-
 string "

There, where it wishes, Fate takes the vessel,
 Although, the captain rends the garment on his body

Oh Sa'di ! place not thy eye (of expectation) on anyone's
 power,
 For Omnipotence only is the Giver

136 Man's vision should be such that he should see the signs of God, not
 those of an object creature

The kite replied —“It is not proper to pass by this matter,
“Come, so that thou mayst look nt the quarters of the desert ”

I heard that, to the extent of *one day's march*,
The vulture viewed from height to depth

Thus, he spoke —“I saw, if belief be to thee,
“Where a grain of wheat is on the plain ”

19) From astonishment, patience remained not to the kite,
From sublimity, they turned to profundity

When the vulture came close to the grain,
A long foot tether became knotted on him

From his devouring that grain, the vulture knew not
That adverse fortune would cast a snare about his neck

Not every oyster is pregnant with the pearl,
Not every time does the expert archer hit the butt

The kite said —“From seeing this grain, what prof
“When to thee, there was not the beholding
enemy's snare ? ”

155 Knowst thou not what the old man of the mountain said,
To the man, who, for reputation, slept not at night?

‘ Oh soul of father! go, strive for sincerity,
‘ For, from the people, thou canst not establish any
(proof) ”

Those persons, who have approved of thy acts,
Have yet only seen thy outward form

What price, does the Khurd’s slave fetch,
Who has leprous limbs beneath the over coat?

It is impossible to enter Paradise, with imposture,
For, the shroud goes back (on the Judgment Day) from
thy ugly face

160 I have heard that a certain one of immature age kept a
fast,
With a hundred difficulties, he accomplished one day up to
the mid day meal

The tutor took him not that day to school,
Devotion, on the part of a little boy, appeared to him
great

The father kissed his eyes, and, the mother his head,
They scattered almonds and gold on his head

When a half of the day passed over him,
From his stomach’s fire, the burning (of hunger) fell upon
him

156 Az khalk lar bastan = gulfes—az khalk naf guristan
160 “Sâak comes from suk = gulfying—âdab amoz atalik
Sâak signifies—sâbak dîhanda khalfâ e maktab

If thou worshipst God, of (people's) doors, sufficient for thee,

But if He drives thee away, no one desires thee

145 If God makes thee a crown possessor,—raise thy head,
But, if not, scratch the head of despair

Worship, with sincerity of intention, is good,
Otherwise, what comes from the husk without kernel?

What,—the idolater's cord on thy wrist? what, the religious garment?

If thou putst them on for the opinion of the people

I said to thee —Display not thy own manliness,
When thou displayst manliness, be not an hermaphrodite

It is proper to display (religious qualities) to the extent of thy capacity,

Shamo overpowered not him, who had not displayed

150 For, when they draw the borrowed garment from off thy head,

The old robe will remain on thy body

If thou art small, fasten not on wooden feet,
That thou mayst, in children's eyes, appear tall

And, if copper be silver plated,
One can expend it on the ignorant

Oh my life! place not the gold water on the valueless coin,
For the wise banker takes it as nothing

They take the things gold washed to the fire,
Then, it appears which are copper, and which gold

144 The first line means—that people to whose doors thou goest in beggary will give thee alms

148 See chapter iv couplet 84

155 Knowst thou not what the old man of the mountain said,
To the man, who, for reputation, slept not at night?

“ Oh soul of father! go; strive for sincerity;
“ For, from the people, thou canst not establish any
(proof).”

Those persons, who have approved of thy acts,
Have yet only seen thy outward form.

What price, does the Khurdís slave fetch,
Who has leprous limbs beneath the over-coat?

It is impossible to enter Paradise, with imposture,
For, the shroud goes hack (on the Judgment Day) from
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160 I have heard that a certain one of immature age kept a
fast,
With a hundred difficulties, he accomplished one day up to
the mid-day meal.

The tutor took him not that day to school;
Devotion, on the part of a little boy, appeared to him
great.

The father kissed his eyes; and, the mother his head,
They scattered almonds and gold on his head.

When a half of the day passed over him,
From his stomach's fire, the burning (of hunger) fell upon
him.

156 “ Az khalk bar bastan ” signifies—az khalk naf giriftan

160 “ Sâk ” comes from “ suk,” signifying—âdab-âmoz, atâk.

“ Sâk ” signifies—sâk dîhanda, khalfâ, e maktab

To his heart, he said —“ If I eat a few morsels,
 “ How may my father and mother know of the secret
 (deed) ? ”

165 When the boy's face was towards his father and family,
 He secretly ate, but openly carried on the fast

Who knows, whether thou art in the bonds of God,
 If thou standst unwashed, in prayer ?

Then, this old man is more ignorant than that child,
 Who, for the sake of men, is in devotion

The key of hell's door is that prayer
 Which thou, in men's eyes, makest long

If, except to God, thy way goes,—
 They spread thy prayer carpet in hell

170 One of black deeds fell from a ladder,
 I heard that, even in a breath, he gave his soul (to God)

For some days, the son took to weeping,
 Took, again, to sitting with his companions

Beheld, in a dream, his father, and inquired after his
 state,
 Saying —“ How escapedst thou from the assembling, and
 reviving, and questioning ? ”

He said —‘ Oh son ! desire not news concerning me,
 ‘ From the ladder, I fell into hell ”

166 Wuzu signifies—in law the washing of the face hands feet, and
 anointing of the head

168 See chapter iv couplet 81

169 If thou performest devotion to be seen of men.

One of good walk of life, outwardly unceremonious,
(Is) better than one of good fame, inwardly evil.

75 In my opinion, the night-going highway-man
Is better than the adulterer of chaste skirt.

One trouble-enduring at the people's door,—
What reward will God give him on the Resurrection Day?

Oh son! expect not reward from 'Umar,
When thou art, at work, in the house of Zaid.

I say not :—he can reach his Friend (God),
In this path ; save that one, whose face is turned towards
Him.

Go the right way, that thou mayst reach the stage,
(Oh hypocrite !) thou art not on the path ; for this reason,
thou art lagging.

80 Like the ox, whose eyes the oil-presser binds up,
Though running till the night,—at night, even there where
it is.

The person, who turns away his face from the altar,
The people of eloquence give evidence as to his infidelity.

Thou also art, in prayer, back to the Kihla,
If thy face of supplication be not towards God.

That tree, whose root is firm,
Cherish—that, one day it may give thee the fruit of fruit.

If the root of sincerity be not in thy soil,
No one is disappointed like thee, at this door (of God)

179 The one, who is a hypocrite, does much, but makes no progress How,
then, can he reach the stage?

180 The ox is always circling

- 185 Whosoever casts seed on the rock surface,
At the time of in come, not a grain comes to his grasp
Put not honour upon the reputation of (acquired by)
hypocrisy,
For, this (hypocrisy) has mire beneath the (lustrous) water
When thou art, in secret, bad and dust like,
What profit,—the water of hypocrisy on the surface of the
work ?
On the surface of hypocrisy, it is easy to stitch the reli-
gious garment,
If thou canst sell it to God
How many men know who is in the religious habit ?
The writer knows what is in the register (of deeds)
190 What weight may the leathern bag, full of wind, show in
the place
Where there is the scale of justice, and the hook of equity ?
The hypocrite, who showed so much austerity,
They see there is nothing in his leathern bag
They make the outside of the coat cleaner than the lining,
For, this is behind a veil, and that before the sight
The great possessed indifference as to men's eyes,
For that reason, they possessed a painted silk lining
If thou wishest renown spread abroad in the country,
Place the cloak outside, say —Fill the interior with cotton

- 187 Nâmus here signifies—*my's* hypocrisy
190 A hypocrite's work is compared to a bag full of wind
193 They are clothed with good deeds because they desire not renown
194 Hulla signifies—*azar radâ*
The second line means —
Cause thy exterior to be decked with hypocrisy

195 Bayizid uttered not, in sport, this speech —
 “ I am safer from the disbeliever, than from the disciple ”

Those, who are sultans and monarchs,
 Are altogether beggars at this Court (of God)

The man of truth fixes not his desire (of help) upon the
 beggar,
 It is improper to take the hand of the fallen

This indeed is best,—if thou be pregnant with a jewel,
 That thou shouldst take thy head within thyself,—oyster-
 like

When the face of thy adoring is towards God
 If Jibra'il see thee not,—it is proper

200 Oh son ! Sa'di's counsel is enough for thee,
 If thou hearest it, like a father's counsel

If, to day, thou hearest not my word,
 God forbid ! that, to morrow, thou shouldst be abashed

Thian this (Sa'di) is n better adviser necessary to thee ?
 I know not what may chance to thee, after me

195 The disbeliever tells me of my ill doing but the disciple of my
 well-doing

197 The beggar is described in couplet 196

202 See chapter iv couplet 392

CHAPTER VI

ON CONTENTMENT

- 1 He knew not God and worshipped not,
 Who displayed not contentment with his fortune and daily
 food

Contentment makes a man rich,
 —Inform the greedy one, world travelling —

Oh one without permanence! bring tranquillity to thy
 hand

For, vegetation grows not on the rolling stone

If thou art a man of judgment and sense, cherish not thy
 body,

For, when thou cherishest it,—thou slayest it .

- 5 Wise men are skill cherishers,
 But body cherishers are feeble in skill

Eating and sleeping is the way of beasts alone,
 To be in this way is the habit of the unwise

That one attended to a manly life,
 Who silenced first the dog of lust

Happy that fortunate one, who, in a corner,
Gathers to his hand road provisions of the knowledge of
God .

Those, to whom God's mystery became revealed,
Preferred not the false to it

- 10 But, when he knows not darkness from light,
Whether the sight of a demon, or the cheek of a *hurí*—to
him what difference?

Thou didst cast thyself into a well, on that account,
That thou didst not recognise the well from the road

How may the young hawk fly to the zenith of the sky,
When, in its long feathers, the stone of desire is bound?

If from lust's claw, thy skirt free,
Thou shouldst make, thou wouldst go to the lotus-tree
(in Paradise)

By eating less food than one's custom,
One can make the body of angelic temperament

- 15 How may the brutal lion reach the angel state?
It cannot fly from earth to sky

Practise first the human temperament,
Think after that of the angelic temperament.

Thou art on the flanks of a refractory colt;
Take care that it twist not its head from thy order.

For, if it should tear the halter from thy hand,—
It would slay thy body, and spill thy blood

If thou art a man, eat food within limit;
Such a fully belly!—art thou a man, or a jar?

10 The demon (of falsehood) and the "*hurí*" (of truth) are alike to him

20 Within the body, is a place for food, and reflection on God,
and breath,
Thou thinkst it is for bread only

In the wallet of lust, where is remembrance of God con-
tained ?

With difficulty, he breathes,—leg extended

The body cherishers have no knowledge,
That—the full stomach is void of wisdom

The two eyes and stomach became not filled with any
thing

These bowels, coil on coil are best empty

Like hell which they fill with fuel,

Again, there is a shout, saying — 'Is there any more ?'

25 Thy 'Isa (the soul) continually dies of weakness,
Thou art in that desire, that thou mayst cherish thy ras
(the body)

Oh, one of little worth ! buy not the world in exchange
for religion,

Purchase not thou the ras with the gospel of 'Isa

Perhaps, thou seest not that ras to rapacious and non-
rapacious animals,

Only the greed of eating casts into the snare

The panther, which stretches its neck (in pride) among
the beasts

Falls mouse like, into the snare, through the greed of
eating

Mouse like, whose bread and cheese thou eatst,
Into his snare, thou fallst and sufferst his arrow

30

* * * * *

If food be delicious, or if it be simple,
When delay occurs to thy hand, thou eatst pleasantly

33 The sage places his head on the pillow at that time when,
Sleep takes him, with violence, into its net

So long as thou obtainst not the power of speech,—speak
not ;

When thou seest not the plain (of power), beware of the
ball (of speech).

Speak not ; and, so long as thou canst, plant not thy foot
Outside of limit, or inside of limit

Go ; acquire a pure heart ;
The belly will not become full, save with the dust of the
grave.

A Hájí gave me an ivory comb,
Saying :—" May the mercy of God be on the good quali-
ties of pilgrims !"

40 I heard that once upon a time he had called me a dog,
For his heart was, in some way, dejected about me

I threw away the comb, saying .—" This bone,
" Is unnecessary for me ; another time, call me not a dog

" Think not, if I swallow my own vinegar,
" That I will endure the violence of the lord of sweet-
ments "

Oh soul ! be content with a little
That thou mayst consider the sultán and darvesh as one.

41 In the 'Ud 1-manzám, couplets 30 to 37 are omitted
For obvious reasons, couplets 30 to 33 are here omitted

Why goest thou before the king, with entreaty ?
When thou placest avarice aside, thou art a king

45 And, if thou art a self-worshipper, make^{*} the belly a
drum,

Make the door of this and that (man)—a Kibla

And, if every moment, thy lust says —give,
It causes thee to wander, village to village, in beggary

Oh man of sense, contentment exalts the head,
The head full of avarice comes not forth from the shoulder

A certain one, possessed of avarice, before King Khwarazm,
—I heard—went early in the morning

When he saw Khwarazm, he became doubled and straight,
He rubbed his face, moreover, on the earth, and arose

50 His son said —“ Oh little father, name-seeking !

“ I ask of thee a difficulty, explain it

“ Didst thou not say, that the dust of Hijáz was thy
Kibla ?

“ Why didst thou, to day, pray in this direction (towards
the king) ? ”

Display not devotion to the lust of the lust worshipper,
Since, it has, every hour, another Kibla

Avarice spilled the reputation of honour,
It poured out a skirt (full) of pearls for two barley-grains

When thou wishest to become satiated with the rivulet-
water,

Why spillst thou face-water (honour) for the sake of ice ?

47 For, every moment he is bowing in humility (rukú), and, in submission (khuzu)

55 Perhaps, thou art a patient one as to happiness,
But if not, thou art, of necessity, (begging) at doors

Sir! go, make short the hand of avarice,
What need to thee of the long sleeve (of beggary)?

Of him, who folded up the casket of avarice,
It is unnecessary to write—"Slave or servant to any one"

Expectation will drive thee from every assembly,
Drive it from thyself, so that no one may drive thee

To one of the holy men, a fever came
A person said—"Ask for sugar from such a one"

60 He said—"Oh son! the bitterness of my dying
"Is better than my bearing the oppression of one of
bitter face"

The wise man ate not sugar from the hand of that one,
Who, through arrogance, made his face vinegar (bitter)
towards him

Go not, in pursuit of whatever thy heart desires
For the strengthening of the body diminishes the soul's
light

Imperious lust makes a man contemptible,
If thou art wise, hold it not dear

If thou enjoyst whatever may be thy wish,
Thou wilt endure much disappointment from the revolution
of time

55 Oh covetous one! exercise patience as to affluence and moderate
thy desires

Why goest thou before the king, with entreaty ?
When thou placest avarice aside, thou art a king

45 And, if thou art a self worshipper, make the belly a
drum,

Make the door of this and that (man)—a Kibla

And if every moment, thy lust says —give
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—I heard—went early in the morning

When he saw Khwarizm, he became doubled and straight,
He rubbed his face, moreover, on the earth, and arose

50 His son said —“ Oh little father, name seeking !
“ I ask of thee a difficulty, explain it

“ Didst thou not say, that the dust of Hyaz was thy
Kibla ?

“ Why didst thou, to day, pray in this direction (towards
the king) ?”

Display not devotion to the lust of the lust worshipper,
Since, it has, every hour, another Kibla

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It poured out a skirt (full) of pearls for two barley grains

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If thou enjoyst whatever may be thy wish,
Thou wilt endure much disappointment from the revolution of time

55 Oh covetous one! exercise patience as to affluence and moderate thy desires.

65 To heat constantly the oven of the belly
May, in the day of want, be a misfortune

In straitened circumstances, thy face craves not its complexion to be shed

If, in the time of plenteousness, thou makst the belly tight

The man, full devourer, endures the belly load,
And, if he obtain not food he endures the grief-load

Thou mayst often see the belly-slave greatly ashamed,
In my opinion, the belly straitened is better than the heart
(straitened)

Alas! thou art one man-born, full of dignity,
Who is like the beasts—"Nay, they are lost!"

70 Show not pity to the ox of great weight,
For, it is a great sleeper, and great devourer

If fatness, ox-like, be necessary to thee,
Submit thy body, ass-like, to the tyranny of persons

Knowst thou what wonderful thing I brought from Basra?
—A tale, which is sweeter than the green date

We—a few individuals in the religious garb of the true
(Súfís)—

Passed by the side of a date-garden

One amongst us was a stomach-burn (a glutton),
He was, through this narrow-eyedness, a belly-enjoyer

68 The belly straitened, by want of food, is better than the heart straitened by not of taming its desire

69 The second line comes from the Sura A'raf of the Kurán
In the 'Ildi manzum couplets 69 to 71 are omitted

72 Basra is a town near the Persian gulf, it is sometimes called Balsora.
See Lane's Arabian Nights Entertainments

75 The wretched one bound his loins, and ascended the (date)
tree;
And, thence fell heavily headlong

The Ra^{is} of the village came, saying —“ Who slew this
man ? ”

I said. —“ Express not against us a harsh word

“ The belly drew his skirt down from the branch ”
—The one of narrow heart is of capacious bowels —

Not every time, can one eat the date and carry it away ;
The stomach-barn (the glutton) suffered a bad end, and
died.

The belly is the hand-fetter, and foot-chain ,
A belly-slave rarely worships God

80 The locust is assuredly altogether belly ,
The ant of small belly drags the locust by the foot

A certain one had sugar-cane, on a small plate,—
A wanderer, left and right, for a purchaser

In a corner of the village, to a pious man, he spoke,
Saying :—“ Take , and pay, when thou hast the means ”

That wise man of adorned disposition uttered
An answer, that should be written on the eye

“ Perhaps, to thee, patience (as to payment) may not be
(exercised) towards me ,

“ But, to me, (patience) is, as to the sugar-cane.”

77 “ Rûdgân ” is a word of the same character as—rozgarân, bahârân.

78 “ Lat-ainlân ” signifies—lat-naház, lat nahar

80 The belly extends from the locust's neck to its hinder extremity

- 85 Sugar, in its reed, has no sweetness,
When, behind it, is the bitter demand (for its price)
-

To one of the men of illumined mind,
The Amír of Khután gave a piece of silk cloth

He expanded, through gladness like the laughing rose
leaf,
Kissed his hands, clothed himself, and said —

“How good is the garment of honour of the King of
Khután !

“But, my own religious garment is more beautiful than it ”

If thou art noble, sleep on the earth, for, it is enough
Perform no one's ground-kiss (in obeisance) for a costly
carpet

- 90 A certain one had no bread food, save an onion,
He had no resources and means, like others

One said to him — “Oh one of foolish time !

“Go, bring something cooked from the tray of plunder
(the king's table)

“Oh sir ! ask, and have fear of none,

“For the one ashamed is cut as to his victuals ”

- 95 He bound about him his over coat, and quickly folded his
hand (sleeve),
They rent his coat, and broke his hand
-

85 Khután is a country in Turkistán near Khalká or Tartary

90 ‘Nad khurish signifies—the condiments eaten with bread See
couplet 95.

I have heard that he said, while he wept blood —

“ What is the remedy for the deed done by one’s self !

5 “ The captive of avarice is one calamity-seeking,

“ After this—I and my house, bread and onion (are enough) ”

The barley-loaf, which I eat by the power of my arm,
Is better than flour (twice sifted) on the tray of people of
liberality

Last night, how heart-strutened slept that worthless one,
Who kept the ear (of expectation) upon the Kibla of
others !

In an old woman’s house, there was a certain cat,
Which was of reversed fortune, and of bad state

It went running to the amir’s guest house,
The slaves of the sultan struck it with arrows

10 It ran, blood dropping from its bones (wounds),
While from fear of life it ran, it kept saying —

“ If I escape from the hand of this arrow caster,
“ I and the mouse, and the old woman’s desolate abode
(are enough) ”

Oh my soul ! honey is not worth the sting’s wound,
Contentment with one’s own syrup of dates is best

The Lord God is not satisfied with that slave,
Who is not content with his Lord’s portion

A certain child had cut its teeth,
The father was head-lowered in reflection,

- 5 Saying —“ Whence may I bring bread food for him ?
 “ It is not manliness to abandon him ”

When helpless, he uttered this speech to his partner (his wife),

Behold how like a man she spoke to him !

- “ Suffer not fear of Iblis, until he surrenders life (to God)
 “ That same Person, who gives teeth, gives bread ”

The Lord of Days (God) is, in short, able
 To cause daily food to arrive, yet not thyself so much

He is the Pourtrayer of the boy within the womb,
 He is also the Writer (Computer) of its age, and daily food

- 110 That lord, who bought a slave,
 Maintains him How much more God, who created the slave !

To thee there is not that reliance on the Omnipotent,—
 As to the slave, on his lord

I heard that, in ancient times,
 A stone used, in the hands of the pious, to become silver

Thou thinkst not this speech is unreasonable ?—
 When thou becomest content, silver and stone are alike to thee

- 107 In the Kuran —
 Through fear of want kill not thy children we give thee and them daily food
- 109 “ Nav sanda here signifies—*andaza kumanda*
- 112 Abdal (*e ny budil*) signifies—*religious men*, for whose sake God preserves the world they are in number seventy Of these forty are in Syria and the remainder elsewhere

When the child has a heart free from avarice,
In its mind, whether a handful of gold or dust, what
difference ?

10 Give news to the darvesh sultan worshipping,
Saying — ' The sultán is more wretched than the darvesh "

A diram of silver makes the beggar satiated,
Gridun, with the kingdom of Persia,—half satiated

The guardianship of the country and of the empire is a
calamity,
The beggar is king, but his name is beggar

The beggar, on whose heart is no desire,
Is better than a king, who is unhappy (through dis
content)

The villager and his partner (wife) sleep pleasantly,
With a pleasure with which the sultan, in the palace,
sleeps not

20 If he be king, or, if garment stitcher,—
When they sleep, the night of both becomes day

And, if the torrent of death comes and takes both,
Whether the sultán on the throne, or the wanderer in the
desert—what difference ?

When thou seest the rich man, head intoxicated with pride,
Oh one of stunted hand ! go, give thanks to God

Praise be to God ! thou hast not those resources,
That, by thy power, any one's injury may arise

I have heard that a pious one, a good man,
Made a house conformable to his stature

125 One said —“ I know thy means (are such),
 “ That thou mayst construct a better house than this ”
 He replied —“ Enough

“ Why should I desire to raise a house above my head ?
 “ This indeed is enough, for the sake of leaving, (after
 death) ”

Oh slave ! make not a house in the path of the torrent (of
 this world),

Because, for none did this edifice become complete

Through knowledge of God, and wisdom, and judgment,—
 it is not

That one of a karavan constructs a house on the road (of
 this world)

As to a certain one, empire ruling, possessed of pomp,—
 His sun (life) desired to descend to the mountain (in
 death)

130 He left his territory to the shakh of that place,
 For he had, in his house, no successor

When the recluse heard the drum of empire,
 He experienced not again pleasure in the corner of retire-
 ment,

He began to lead his army, left and right,
 Began to strengthen the heart of those hearty

Became so strong of arm, and sharp of grip,
 That he sought contest with those battle seeking

He killed a number of a scattered tribe,
 The rest as embled together, confederates and allies

135 They drew him within a fence so tightly,
 That he became distressed with the arrow and stone
 raining

He sent a person to a good man,
Saying —“ I am much distressed, come to my call for
help

“ Assist by blessing, for, the sword and arrow
“ Are not a help in every battle ”

When the 'Abid heard, he laughed and said —
“ Why ate he not half a loaf and slept ?

Karun wealth worshipping knew not,
That the treasure of safety was in retirement

140 The perfection (of existence) is the breath (spirit) of a
gentle man,
If he have not gold,—what loss or fear ?

Think not,—if a mean one becomes rich,
That his base disposition becomes changed

But if the one liberality practising gets not bread,
His nature may still be rich (generous)

Generosity is the soil, capital, the sown field,
Give,—that the root may not be destitute of a branch

That God, who makes man from dust,—
I have wonder if He makes lost humanity,

145 Seek not greatness, by gathering wealth,
For, stagnant water makes an unpleasant smell

Strive for liberality, for, the running water,
Aid from heaven reaches with the flood

144 It is inconceivable that God should ruin humanity or that He should
cause the source of liberality to disappear

~~It is not from that true lover:—~~

~~The ornament of those of wet skirt (sin-stained) is~~
~~again.~~

"A son of pleasant temperament and handsome face—is
~~misery;~~

"To his father, say:—In ignorance, cast away his hair.

"My soul has mingled with his love,

"My heart is not attached to his hair."

When thou hast a handsome countenance, suffer not grief;
 For, if the hair falls, it will again grow.

The vine gives not always a green cluster;
 It sometimes sheds its leaves; sometimes gives fruit.

70 Sun-like, the great fall under a veil (of eclipse);
 Spark-like, the cursive fall into the water.

' The sun comes forth from beneath the cloud,
 Gradually; but, the spark perishes in the water.

Oh approved friend! fear not the darkness,
 In which it is possible there is the water of life.

CHAPTER VII.

ON EDUCATION

- ¹ *THE language (of this chapter) is on integrity, and deliberation, and disposition,
Not on the steed, and the battle-field, and the hall-game*

*Thou art fellow-lodger with the enemy,—lust,
Why art thou a stranger in the art of conflict?*

*Those turning back the rein of lust, from forbidden things,
Surpassed Rustam and Sam in manliness*

*Chastise thyself, with a stick, boy-like,
Beat not men's brains with the heavy mace*

- ² *No one has concern for an enemy like thee,
Who prevailst not against thy own body*

- ¹ This couplet means —Our language is on the correcting of the passions, and deliberating on the future world, and perfecting the disposition, not on reining the steed, and galloping in the battle field
- ² Thou shouldst stay so near an enemy, but wonderful to say—thou art careless of him and a stranger as to contest with him

Thy body is a city full of good and bad,
Thou art sultán, and wisdom (is) the prime-minister

Know for sure, that the mean, neck exalting,
In this city are—pride, and passion, and avarice

Resignation and the fear of God are the free of good report,
Lust and concupiscence are highway-men and cut-purses

When the sultán displays favour to the bad
How may also remain for the wise?

10 Lust, and avarice, and pride, and envy
Are like blood in thy veins, and, like the soul in thy body

If these enemies should obtain nurture
They would turn aside their heads from thy order and
judgment

On the part of lust and concupiscence, opposition remains
not,

When they experience the grasp of sharp wisdom

The Rás, who punished not the enemy,
Ruled not also,—by reason of the enemy's power

What need to say much in this chapter,
When a word is enough, if a person acts upon it?

15 If thou bringst thy feet, mountain-like, (firmly) beneath
thy skirt,

Thy head will pass beyond the sky in grandeur

Oh man, much knowing! draw within the tongue,
For, at the Resurrection, there is no register, as to the
tongueless

16 At the Resurrection there will be no reckoning of deeds done by
tongueless animals. It is possible that the expression 'tongueless'
here means—little speaking. For in truth nothing casts men head
long into hell fire, save the requital of words spoken by the tongue

Those scattering the jewel of secrets, oyster-like,
Opened not their mouths, save for pearls (of lustrous
words)

The one great in speech (loquacious) is stuffed as to his
ears (deaf),
He takes not advice, save in silence

When thou wishest to speak incessantly,
Thou findest not pleasure from the speech of any

20 It is improper to utter unprepared speech,
It is unfit, to cut (to stop a person's speech) not cast out
(delivered)

Those reflecting on falsehood and truth,
Are better than triflers, ready of answer

In man's soul, speech is perfection,
Make not thyself of less account, by speech

Thou seest not the little talker ashamed,
A grain of musk is better than a heap of clay

Exercise caution as to the fool having the speech of ten
men,
Utter, like a wise man, one prepared speech

25 Thou didst cast a hundred arrows, and each of the hun-
dred is a miss,
If thou art wise, cast one straight

Why does a man utter in secret that thing
When, if it becomes known, his face becomes yellow?

21 "Zhazh" signifies—a grass excessively hard which the camel eats
Zhazh kha is opposed to "shahr kha" it is synonymous with
behuda-go sakht go.

24 Nizami says —
If thou knowest say little
Utter not one thing a hundred times, say a hundred things once

Detract not, in front of a wall,
Behind which, it often happens some one has his ear

The interior of thy heart is the rampart of a secret,
Take care that it may not see the city-door open

The wise man has sewn up his mouth, for that reason,
That he sees the candle is consumed by its tongue (wick)

30 Takash uttered a secret to his slaves,
Saying —“ It is improper to unfold this secret to any
one ”

In one year, it came from the heart to his lip,
In one day, it became published in the world

He ordered the merciless executioner,
Saying —“ Take off the heads of these, with the sword ”

One, from amongst the slaves, while he asked for protection, said —

“ Slay not the slaves, for, this crime arose from thee

“ At first, when it was a mere fountain, thou didst not
bind it,

“ When it became a torrent, of what use is binding? ”

35 Reveal thou not the heart's secret to any one,
Who will, indeed, utter it to every one

Entrust the jewel to the treasury guards,
But, keep guard over the secret thyself

So long as thou utterest not speech, to thee, there is power
over it,

When it becomes uttered, it obtains mastery over thee

Thou knowst that when the demon has departed from
bonds,

He returns not again at the—*Lā haul*—of any one

Speech is a confined demon in the heart's well,
Let it not go to the height of pride and tongue

One can give way to the ugly demon,
But, one cannot seize him again by fraud

A child may take off the tether from (the steed) *Rakhsh*,
It comes not within the noose, with a hundred *Rustams*

Utter not that which, if it falls on an assembly (becomes
revealed),

A person, on its account, falls into calamity

How well said the woman to the ignorant villager,—
“Utter speech, with wisdom, or, express not a breath.”

Utter not what thou hast not the power to hear,
For, having sown barley, thou wilt not reap wheat

How well, (the Indian sage) *Barhman* expressed this
proverb —

“Every one's dignity is of himself”

It is unnecessary that thou shouldst play much,
In order that thou mayst shatter thy own value

A certain one was of good disposition, but ragged garment
clad,

Who was silent for some time, in Egypt

8 “*Lā haul wala kuwata illā bi llāh* —there is no power nor strength
but in God”

1 *Rakhsh* was the name of *Rustam*'s steed

The wise men, from near and far,
Around him, moth like, light-seeking

One night, within his own heart, he reflected,
Saying —“ A man is hidden under his own tongue

50 “ Even so, if I lower my head to myself,
“ How many men know whether I am wise? ”

He spoke, and enemy and friend knew
That he was indeed, in Egypt, more ignorant than himself

Those who used to be in his presence became dispersed,
and his work ruined,
He made a journey, and, on the arch of a masjid, wrote —

“ If I had, in a mirror, beheld myself,
“ I would not, in foolishness, have rent the curtain

“ So ugly,—I lifted the screen from it,
“ For, I thought myself of good visage ”

55 For the one little specking, there is great fame,
When thou spakest, and splendour remained not to thee,—
fly

Oh lord of sense ! for thee, silence
Is dignity, and, for the worthless one, a curtain

If thou art a sage, take not away fear of thyself (as to
uttering speech),
And, if thou art a fool, rend not thy own screen

Display not quickly the idea of thy own mind,
For, whenever thou wishest, thou canst reveal it

49 All cousin and son in law of Muhammad spoke as given in the second line

50 The first line signifies— If I keep silent

But, when a man's secret is discovered,
One cannot, by endeavour, make it again secret.

60 How well the pen concealed the sultán's secret,
At the head of which, so long as the knife was not, it
spoke not.

The wild beasts are silent,—mankind speakers ;
The foolish speaker is worse than the wild beast

It is proper to utter speech with sense, like a man ;
Or, otherwise, to be silent like a wild-beast

By articulation and sense, one man-born is known ;
Be not loquacious and foolish, parrot-like.

A certain foolish one spoke at the time of quarrelling ;
With the hand, they rent his collar

65 He suffered blows on the back of his head ; and sat naked
and weeping ;
One, world-experienced, said to him.—“ Oh self-wor-
shipper !

“ If thou hadst, rose-bud-like, been mouth-closed,
“ Thou wouldst not have seen thy shirt rent, rose-like.”

The confounded one utters speech full of folly ;
Like a brainless (hollow) drum, much-boasting

Seest thou not, that the tongue is only a fire ?
One can extinguish it, in a moment, with water

If a man be possessed of skill,
Skill itself will speak, not the possessor of skill.

70 If thou hast pure musk, speak not ;
For, if it be (existent),—it becomes known by its smell.

To say, with an oath,—“the gold is of the West,”
What need? the touch stone, indeed, will say what it is

A thousand calumniators will speak, for this reason,
Saying —“Sa'di is neither skilful nor sociable”

It is allowable if they rend my fur-coat (*slinder me*),
For, I have not the power (of endurance) that they should
take my brain (by much talking)

The son of King 'Azud was very ill,
Patience was far from his father's nature

73 A certain pious one spoke to 'Azud, by way of advice,
Saying —“Let go the wild fowls from confinement”

He broke the cages of the birds, morning-singing,
—Who remains in confinement, when the prison is
broken?

The king kept on the arch of the garden house,
One famous nightingale, a sweet singer

The son, in the early morn, hastened towards the garden;
He found only that bird, on the arch of the hall

He laughed, saying —“Oh nightingale of pleasant voice!
“Thou art left in a cage, on account of thy sweet speech”

80 No one has business with thee, speechless,
But, when thou speakest, bring its proof

Like Sa'di, who, for some time, closed his tongue,
(And) escaped from the calumny of calumniators

81 This couplet may be rendered—

Like Sa'di who while he was tongue bound,
Was free from the calumny of calumniators.

That one takes ease of heart into his bosom,
Who, from people's society, takes the edge (of the road)

Oh wise man ! make not evident the people's defect,
Be occupied with thy own defect, not with that of the
people

When they speak falsely, apply not the ear (listen not),
When thou seest one uncovered, cover thy eyes

82 I have heard that, at a banquet of intoxicated slaves,
A disciple broke the minstrel's timbournie and harp

They drew him, at once, by the hair, harp like,
The slaves struck him on the face, drum like

At night, from pain of stick and slap, he slept not,
The next day, an old man said to him, by way of admoni-
tion —

" Thou wishest not to be face wounded drum like,
" Oh brother ! cast down thy head, in front harp like "

Two persons beheld dust, and tumult, and conflict,
Shoes scattered, stones flying

83 Thus one saw the commotion, he turned away from its
direction,
The other went into the midst, and broke his head

No one is happier than one lord of himself,
I or, he has no concern with the good and bad

83 Note the difference between *ba chize mashghul budan* and "*az chize mashghul búdan*."

They placed thy eye and ear in the head,
The mouth, the place of speech, and, the heart the place
of sense

Perhaps, thou mayst again know descent from ascent,
Thou mayst not say — ' This is short, that long "

Thus spoke an old man of approved sense
—The words of old men are pleasing to the ear —

93 Saying —In India I went down to a corner
What saw I? A black man long like the longest winter
night

In his embrace, a girl, moon like,
His teeth lowered to her lips

In his embrace, so tightly gathered
That thou wouldst say —the night covers the day

The well known command of God seized my skirt,
Presumption became a fire and seized me

From before and behind, I sought for a stick or stone,
Saying — ' Oh one fearing not God! nameless and shame
less "

100 With reproach, and abuse and outcry, and force
I separated the white (girl) from the black (man) as the
dawn

From above the garden, that horrible cloud departed,
From beneath the crow, that egg appeared

93 Thou mayst be cautious in thy gait

94 In the 'Ikḍ i manẖūm couplets 94 to 116 are omitted

95 It is proper to dissuade a person from violating an order of God

From the reciting of—*Lá haul*—that demon form leaped forth,

The hand of the one of *Pari* form clung to me

Saying —“ Oh thou of the prayer carpet of hypocrisy,
blue-clad,

“ Of black deeds, world purchaser, religion seller !

“ A long time, my heart had gone from the hand

“ To this person, and, my soul was desirous of him

10. “ Now became cooked my raw moreel,

“ Which hot thou didst put out of my mouth ’

She brought an accusation of tyranny, and uttered complaint,

Saying —“ Compassion fell down, and mercy remained not

“ None of the young men remained a helper,

“ Who might take justice from me, from this old man,

“ To whom shame of his old age comes not,

“ To fix his hand in the veil of a woman, unlawful to him ”

My skirt in her grasp, she kept complaining,

From shame, my head remained in the collar

110 Like garlic, I immediately went out of my garment,

For, I feared the rebuke of young and old

Naked, I went running from before the woman,

For, my garment in her hand was better than myself

After a time, she passed by me,

Saying —“ Knowst thou me ? ” I replied —“ Beware !

“ On account of thy hand, I have repented,

“ Saying,—I wander not again about a matter of interference ”

Such a matter comes not before that one,
Who wisely sits behind his own work.

115 Through this disgrace, I took up this counsel,
I regarded, in future, the thing seen, un-seen.

If thou hast sense and wisdom, draw within the tongue;
Like Sa'di, utter speech, if not, be silent.

A certain one sate before Dā'ud of the tribe of Tai,
Saying:—"I saw a certain Sufi fallen drunk.

"His turban and shirt, vomit-stained;
"A crowd of dogs, a ring around him"

When the one of happy disposition heard this tale,
He gathered together his eyebrows at the speaker.

120 For a time, he was amazed, and said:—"Oh companion!
"A kind friend is of use to-day.

"Go; bring him from that shameful place;
"For it is forbidden in the law; and, a disgrace as to the
religious garb.

"Bring him on thy back, like men, for the intoxicated one
"Has not the rein of safety in his hand."

Through this speech, the hearer became straitened in
heart;

He descended into thought, like an ass in the mire.

Neither the boldness, that he might refuse the order;
Nor the power, that he might bring the drunken one on
his shoulder.

117 Abū Sulaimān Dā'ud bin Naṣr belonged to the great Shaiḥs, and to the Lords of Šāfi'ism. He was the pupil of Abū Ḥanīfa the Kūfite

- 120 He contorted himself, for a while, but, saw no remedy,
He saw no way of drawing his head out of the order

He bound his loins and without choice, on his back,
Brought him, and, a city about him, in ferment

One reviled him, saying —“ Behold the darvesh (Sufi) !
“ Oh wonderful devotees of pure religion !

“ See thou these Sufis, who have drunk wine,
“ (Who) have pawned the patched garment for aromatic
wine ”

Pointing with the hand to this one and the other,
Saying —“ This one is altogether drunk, and, that one,
half drunk ”

- 130 The sword of the enemy's violence on the neck
Is better than the disgrace of a city, and the clamour of
the people

He suffered calamity, and, with trouble, passed one day,
He carried him, without desire, to a place that he had

During the night, from shame and thought, he slept not,
The next day Tai laughed, and said —

“ Spill not a brother's reputation in the street,
“ That adverse fortune may not spill thy reputation, in a
city ”

—
In respect to the man, good or bad,—ill
Utter not Oh young man endowed with understanding !

- 135 For, thou makest the bad man thy enemy,
And, if he be a good man, thou doest ill

Whosoever says to thee, a certain one is bad ;
Know this much, that he is censuring himself.

For, the proof of (the bad) act of a person is necessary ;
And, his (the calumniator's) bad act appears clear.

In ill-speaking, when thou expressest breath,
If thou speakst the truth even, thou art bad

A person made long his tongue, in slander ,
A sagacious one, head-exalting spoke to him,

140 Saying .—" Render not bad the memory of persons, before
me ;

" Make me not evilly suspicious, as to thyself.

" I admit—there may be diminution of his dignity ;
" There will be no increase to thy rank."

A person said—I thought it was a jest—
" Thieving is more upright than slandering "

I said to him .—" Oh friend of distracted sense !
" That tale came strangely to my ear.

" What goodness, seest thou in dishonesty,
" That thou preferst it to slander ? "

145 He replied ,—" Yes ; thieves display ardour ;
" By the manly arm, they fill the belly

136 " Dar postun : khud búdan " signifies—mazummat-i khud kardan. See
couplet 162

" From slander, what does that simpleton desire,
 " Who blackened his record book (with God) and enjoyed
 not anything ? "

In the Nizámiya, I had a pension,
 Night and day, there was instruction and repetition

I said to my teacher — " Oh one full of wisdom !
 " A certain friend bears me envy

" When I give the gift of signification, as to the traditions,
 " His polluted heart becomes disturbed "

120 When the leader of morals heard this speech,
 He was greatly enraged, and said — " How wonderful !

" Thy friend's enviousness is disagreeable to thee,
 " Who informed thee that detraction is good ?

" If he, through baseness, took hell's path,
 " Thou, by this other path, reachst it "

A certain one said — " Hujjáj is a blood-devourer,
 " His heart is like a piece of black stone

" He fears neither the sigh, nor the complaint of the
 people,

" Oh God ! Take from him the justice due to the people "

153 One, world-experienced, an old man of ancient birth,
 Gave to a young man, a piece of counsel, worthy of an old
 man,

147 The Nizámiya was a college at Bagh lál. It was founded by Nizámu-
 l Mulk Tusí the vazier of Sultán Sanjár of Persia.

153 Hujjáj, son of Yusuf ruled Irak i-'Arab in 685 A.D. He was noto-
 rious for cruelty

Saying :—"The justice, of (due to) his wretched oppressed ones,

"They will demand (on the Judgment Day); and, from the others (his slanderers) revenge.

"Restrain thy hand (of criticism) from his nod his time;

"For, time itself makes him powerless.

"Neither does injustice on his part appear to me happy;

"Nor, slander even, on thy part, appear to me pleasant."

Sin carries to hell the ill-fated one,

Who made full his measure; and black (with entries) his record-book.

160 The other persoo, by slander, runs behind him,
Lest that he should go alone to hell.

I have heard that one of the pious
Laughed, jestingly, at a hoy.

The other devotees, sitting in retirement,
Fell, in slander, on his fur-garment.

At length, this story remained not concealed;
They unfolded it to that one of clear sight. He said :—

"Rend not the curtain over the friend of perturbed state;
"Neither is pleasantry unlawful; nor, slander lawful."

65 In my childhood, the desire of fast-keeping arose;
I used not to know, which was left, and which right.

63 See couplet 136.

64 "Parda darīdan" signifies—'asb kardan; nām-i-kase ba badīyād kardan; magnummat-i-kase kardan.

A certain 'abid of the pious of the street
Used constantly to teach me the washing of hand and foot,

Saying —“First, according to tradition, say —In the
name of God’

“Secondly, summon resolution, thirdly, wash the palms
of the hands

“Wash, after that, the mouth and nose three times,

“Scratch the nostrils, with the little finger

“Rub the front teeth, with the fore-finger,

“For, after the declining (of the sun the tooth-brush) is
forbidden during a fast

“And throw, after that, three handfuls of water on the
face,

“From the growing place of the hair, down to the chin

“Wash again the hands up to the elbow,

“Utter whatever thou knowst of praise and recitation of
the names of God

“Again, stroking of the head, after that, washing of the
feet,

“This is indeed (ablution), and its conclusion,—‘in the
name of God’

“As to this custom (of ablution), no one knows better
than I,

“Seest thou not that the old man of the village has become
doting?”

67 Among the Sunnis there are four sects (mazhab) The titles are
derived from the names of the chief of the sect thus —Mazhab-i
hanifa Mazhab-i shafai, Mazhab-i hanbali Mazhab-i maliki.

At the beginning of ablution to say— Bismillâhu r rahmanu r
rahim —was Muhammad's command

68 The tooth brush (miswâk) consists of a piece of soft wood the end of
which is rubbed against the teeth These tooth brushes are sold in
small bundles in the bázárs

The ancient village-holder heard this speech ;
He was confounded, and said :—" Oh execrable filthy one !

175 " Saidst thou not that, the tooth-brush during a fast is a
crime ?

" To eat the dead sons of Ádam is lawful

" Say—first, the mouth from things unfit to be uttered,

" Wash—to that one who has washed as to things fit to be
eaten."

The person, whose name is mentioned in public,
Recite his name and praises, in the sweetest way

When always thou sayst that men are asses
Entertain not the idea, that they, like men, will mention
thy name.

Speak of my mode of life, within the street, even as
Thou canst speak of it to my face.

180 And, if thou hast shame of the one present
Oh sightless one ! is not the Secret-Knower (God)
present ?

Shame comes not to thee of thyself
That thou hast freedom as to Him, and shame as to me ?



Those path-recognising of firm foot
Sate, some time, together in privacy.

One from amongst them began to slander,
He opened the door of remembrance of a helpless one

A person said to him :—" Oh friend of perturbed com-
plexion !

" Hast thou ever made war against the infidels in Europe ? "

- 183 The slanderer said — "From behind my four walls,
 "I have not, during my whole life, placed my feet in front
 (of them)."

The darvesh of pure hreath thus spoke —

"I have not beheld a person, to such a degree greatly distraught,

"That the infidel sits secure from contest with him,

"(But) a Mushm escapes not from the violence of his tongue"

How well a distraught one of Marghaz uttered

A saying, from the subtlety of which thou mayst bite the
 lip with the teeth —

"If I defame the name of men,

"I only utter the slander of my mother

- 190 "For the wise educated ones know,

"That that devotion is indeed best which the mother
 takes"

Oh one of good name! a friend, who is absent,—

As to him, two things are unlawful

One is that they should wrongfully enjoy his property,

The second that they should defame him

Whosoever defames men,

Expect not thou thy own thanks from him

- 190 'Abdu llāh says — 'If I slander anyone I ought to slander my father
 and mother for they are worthy of my good deeds. When a person
 slanders another, the angels give the slanderer's good deeds to the
 slandered'

In the traditions it is stated — 'If a person oppresses the boldness
 of the oppressed goes to the oppressor, and the goodness of the oppressor
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 of the oppressed goes to the oppressor, and the goodness of the oppressor
 to the oppressed

For, he utters that very thing in thy absence,
Which he utters before thee, behind men

195 In my opinion, that person is world wise,
Who is engaged about himself, and careless of the world

As to three persons, I have heard that slander is lawful,
When thou exceedst this, the fourth is a sin

First, the king, reproach approving,—
From whom, thou mayst observe injury as to the people's
heart,—

It is lawful to carry information regarding him,
Perhaps, the people may be cautious of him

Secondly,—draw not the screen on the shameless one,
For, he himself rends the screen of his own body

200 Oh brother! guard not, from the (shallow) pool, him,
Who falls, up to the neck, in a well

Thirdly—the one of crooked balance, of dishonest disposition,
Utter whatsoever thou knowst of his bad deeds

I have heard that a thief entered from the desert,
He passed by the gate of *Sistan*

The green grocer robbed him of half a dang,
The thief of black deeds raised a cry —

201 This couplet describes the fraudulent trader
202 Rustam used to live in *Sistan*

" Oh God ! burn not Thou in the fire the night-traveller
(robber) ,

" For, an inhabitant of Sistán road travels (robs) by day "

20. A certain one said to a Sufi, possessed of purity, —

" Knowst thou not what a certain person said behind thy
back ? "

He replied — " Oh brother ! be silent , go to sleep

" What the enemy said, — best unknown "

Those persons, who hear the enemy's message,
Are, assuredly, more an enemy than the enemy

Bears the enemy's word to a friend, no one,
Save that one, who is, in enmity, the enemy's friend

The enemy is unable to express violence to me,
To such a degree that my body should tremble at hearing
(his words)

210 Thou art the greater enemy, who bringst to the mouth
(openly),

What the enemy said, in secret

The word plucker makes fresh the ancient feud,
He brings the good, meek, man to anger

So long as thou canst, fly from that fellow sitter,
Who said to the dormant trouble — " Arise ! "

(To be) a man of black condition (in distress), — in it, foot-
bound,

Is better than to carry strife from place to place

Contest, between two persons, is like fire ;
The unfortunate tale bearer is the fire-wood cutter

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The unfortunate tale-bearer is the fire-wood cutter.

215 Firidun had an approved vazir,
Who possessed an illumined heart, and far seeing eye

First, he used to preserve resignation to God,
Next, he used to keep observance of the king's command

The mean functionary places trouble upon the people,
Saying — ' It is the administration of the country and the
augmentation of the treasury '

If thou keepst not God's side,
God causes injury to reach thee from the king

A certain one went, in the morning, to the king,
Saying — ' May ease and desire every day be thine !

220 " Consider it not design, accept counsel from me,
" This vazir is, in secret, thy enemy

" Of the high and low of the army—none have remained,
" Who have not loans of silver and gold from him

" On the condition that,—when the king, neck exalting,
" Dies,—they give back that gold and silver

" That self worshipper wishes not thee, alive,
Lest that he should not regain his money "

Often, towards the vazir, the asylum of the kingdom,
The king, with the eye of punishment, used to glance,

225 Saying — " In the semblance of friends, before me,
" *Why art thou, in heart, my enemy ?* '

The vazir kissed the ground before his throne and said
" Since thou askst, it is now improper to conceal

" Oh renowned king ! I thus wish,
" That the world, like me, may be thy well wisher

" When thy death is the stated period for (the return of)
my silver,

" They will, from fear of me, wish thee greater permanency.

" Desirest thou not that men, with sincerity and supplication,

" Should wish thy head green, and thy life long

230 " Men reckon prayer—a gam,

" For, it is the cuirass against the arrow of calamity."

The monarch approved of what he said.

The rose of his face, from freshness, expanded

Of the rank and station, which the prime-minister possessed,

He increased its dignity, and exalted its rank

Than a calumniator, I have seen no one more afflicted ;
Of more reversed fortune, and overturned state

Through the ignorance and obscurity of judgment, which
is his,

He casts altercation between two friends

235 Another time, this and that (the two friends) make glad
their hearts,

He, between them, unfortunate and ashamed,

To kindle a fire between two persons ;

To consume oneself in the midst—is not wisdom

Like Sa'dí, that one tasted the delight of retirement,
Who, from both worlds, withdrew his tongue

Whatever thou knowst of profitable speech—utter ;
Though it be acceptable to no one

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' That the world, like me, may be thy well wisher

To go hare-foot,—better than the tight shoe ;
The toil of travel,—better than contention in the house.

A captive in the kází's dungeon,—better
Than, in the house, to see contraction on the eyebrow (of
the wife).

255 Travel is a festival to that house-master,
In whose house is a wife of bad disposition

Shut the door of joyfulness on that house,
From which, the wife's clamour issues loudly.

When the wife takes the path to the bázír, strike ;
Otherwise, sit, in the house, wife-like

If the wife has no ear for her husband,
Clothe the man in her black garment

The wife, who is ignorant and dishonourable,
Thou didst ask for a calamity on thy head,—not a woman.

260 When, in the harley-measure, she breaks faith,
Wash thy hand of the wheat-store.

God has desired good to that slave,
For whom, the heart and hand of the wife are true.

When the wife laughs in the stranger's face,
To the husband, say .—" Boast not further of manliness."

May the woman's eyes be blind, as to strangers !
When she goes out of the house, may it be to her grave !

When the wanton wife places her hand in the fried meat,
Say :—" Go ; put thy hand in a man's face "

260 The wife who abandons rectitude,—as to her being a harlot, have no
doubt.

For, to morrow (the Judgment Day), he penitent may raise
 a cry,
 Saying —" Alas I wby did I not listen to the truth ?"

210 A good, order bearing, chaste wife
 Makes a poor man, a king

Go, strike five times (in joy) at thy door,
 That a concordant mistress is in thy bosom

If, all day thou endurest grief,—have no care,
 When, at night, the dear companion is in thy embrace

Whose house is prosperous, and bed fellow, a companion—
 God's glance is, in mercy, towards him

When the wife of beautiful face is chaste,
 The husband, by beholding her, is in Paradise

215 That person took up, from the world, his heart's desire,
 Whose mistress was concordant with him

If she be chaste, and pleasant of speech,
 Look not at her beauty, or deformity

From the one of Plain face, of bad disposition,—takes
 away (the ball of empire),
 The woman of demon face of pleasant disposition

From her husband's hand, she takes vinegar, like sugar,
 Face vinegar plastered, she eats not sweetmeats

250 The woman, well wishing is the heart's ease,
 But, from the bad woman,—oh God! protect me

As a parrot, for whom a crow was companion,
 Considers freedom from the cage,—gain,—

Place thy head in wandering, in the world,
 Place, otherwise, thy heart on helplessness

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265 When thou seest that the woman's foot is not in one place.
Silence is not the part of wisdom and judgment.

Fly from her hand, into the crocodile's mouth ;
For dying is better than life, in distress.

Cause her face to be covered from the strange man ;
And, if she hear not,—then whether wife, or husband,—
what difference ?

The beautiful wife of pleasant disposition is fortune and
companion ;
Release (divorce) the wife, ugly, discordant.

How well came this single speech from those two persons,
Who were bewildered by a woman's hand.

270 This one said :—" Let there not be a bad wife for any
one ! "

The other said :—" Let there not be a woman, in the world
itself ! "

Oh friend ! every fresh spring, take a new wife ;
For, last year's almanac is of no use.

Whomsoever, thou seest captive to a woman ;
Do not—oh Sa'di ! reproach him not.

Thou also mayst suffer violence, and endure her burden,—
If, one night, thou drawst her into thy embrace.

A young man, from want of concordance with his wife,
Bewailed to an old man, and said :—

275 " A heavy load, from the hand of this bold enemy,
 " I endure, even as the nether mill stone "

He said to him — " Oh sir ! place thy heart on distress ;
 " No one, by patience exercising, becomes ashamed

" Oh one house-burning ! at night, thou art the upper
 mill stone ,

" In the day, why art thou the nether stone ? "

When thou mayst have experienced pleasure from a rose-
 bush,

If thou endurest the burden of its thorn, it is proper

The tree, whose fruit thou constantly enjoyst,

At that time,—when thou sufferst its thorn,—be patient

280 When a boy has passed ten years of age,
 Say — " Sit apart from those not unlawful (to him in
 marriage) "

It is not right to kindle a fire on cotton ,

For, while thou winkst the eye, the house is burned

When thou wishest that thy name may remain in place
 (of honour),

Teach the son wisdom, and judgment

When his skill and judgment are insufficient,

Thou wilt die , and, none of thy family will remain

He endures severity for much time,

The son,—whom the father tenderly cherishes

276 " Ba sakhtī dil nihādan " signifies—to be content with hardship

277 ' Khāna-soz ' is a word of the same class as " jahān soz " It signifies
 —one complaining of others; time stricken, shameless, unjust.

- 285 Keep him wise and abstinent,
 If thou lovest him, keep him not by endearing expressions
 Rebuke and instruct him, in childhood,
 Exercise promise and fear, as to his good and bad deeds
 For the young student,—commendation, and praise, and
 reward
 (Are) better than the master's reprimand, and threatening
 Teach the one matured, hard toil,
 Even if, Kárún-like, thou hast command as to wealth
 How knowst thou—the revolution of time
 May cause him to wander, in exile, in the country?
- 290 Rely not on that resource which is,
 For, it may be, that wealth may not remain in thy hand
 When, for him—there are the resources of trade,
 How may he hear the hand of beggary before any one?
 The purse of silver and gold reaches its limit,
 The purse of the trader becomes not empty
 Knowst thou not how Sa'di obtained his object?
 He neither traversed the desert, nor ploughed the sea
 In childhood, he suffered slaps from the great,
 In matureness, God gave him purity
- 295 Whosoever places his neck (in submission) to order,
 Not much time passes, but he gives orders
 Every child, who the violence of the teacher,
 Experiences not,—will suffer the violence of time
 Keep the son good and cause ease to reach him,
 That his eyes (of expectation) may not remain on the
 hands of others

Whosoever endured not grief for his son,
Another suffered grief and abused him.

Preserve him from the bad teacher ;
For, the unfortunate and road-lost one makes him, like
himself.

500 Desire not one of more black deeds than that herma-
phrodite,
Whose face becomes black (with sin) before the sprouting
of the beard.

From that one, void of honour, it is proper to fly ;
For, his unmanliness spilled the water (of honour) of men.

The boy who sate among Kalandars,
To his father, say :—" Wash thy hands of his welfare "

Suffer not regret as to his destruction and ruin,
For, the degenerate son, dead before his father, (is) best.

One night, in my street, there was a convivial meeting ;—
Men of every class, in that assembly

502 The Kalandar, or Kalandar, or Kanda, e nátarashída, has, in perfection, the disposition of going alone to Makka, of leading a solitary life, and of strenuously exerting himself in the demolishing of customs and forms of worship. He has no religious teacher, at the same time, he does not refuse to take muríds or disciples. The Sufís blame the order.

The Malámatí is one who keeps secret the worship of God from others, who displays neither goodness nor beauty, and who conceals neither wickedness nor evil.

The Šáfi is one whose heart is not engaged with the people.

The Šáfi is higher than the other two, because they are obedient to saints and prophets.

They apply the word Kalandar to wicked men, on account of their outward similarity to Kalandars, and to wine-drinkers. Of these three sects, the Kalandar alone shaves his head.

Whosoever endured not grief for his son,
Another suffered grief and abused him

Preserve him from the bad teacher,
For, the unfortunate and road lost one makes him, like
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For, the degenerate son, dead before his father, (is) best

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Men of every class, in that assembly

chant

* * * * *

He summoned God and His Prophet to himself, as witness,
Saying —“I will not again wander about folly”

325 In this week, journeying chanced to him,
Heart wounded, and head bound, and face torn

315 Pech bar pech here signifies—mahbûb
321 For obvious reasons couplets 321 and 323 are omitted.

When he went one or two miles out of Kazrún
A dangerous, stony place appeared before him

He inquired, saying .—"What is the name of t
castle?"

Saying —"Whosoever lives sees many wonderful things

An intimate companion of the kárávan thus spoke
him —

"Thou knowst not, perhaps, the place called—tang
turkán?"

The merchant grieved when he heard the name—tang
turkán,

Thou wouldst have said, that he had beheld the sight
an enemy

320 He raised a great shout at the black,
Saying .—"Why urgest thou farther? Throw away t
goods

"To me, there is not a barley-grain of wisdom, nor kno
ledge,

"If I again go to the—tang-i-turkán"

Shut the door of lust of the ungrateful soul;

Or, if thou art a lover,—suffer the kick, and bind t
head

When thou cherishst a slave,

Bring him up in awe, so that thou mayst enjoy advanta
from him

And, if the lord bite with the teeth (kisses) his slave's lip
He (the slave) matures the fancy of lordship

326 Kazrún is at a distance of two *laroh* (twenty miles) from Shiraz
One *míl* = four thousand camel paces = one third of a *farsang*

327 The merchant thought the lofty rocks a castle

328 Turk " signifies—*mahbúb*

335 The slave should be water-drawer, and brick-maker ;
The cherished slave is a fist-striker.

A crowd sate with a pleasant youth,
Saying :—" We are honourable lovers, and possessed of
discernment."

Ask (their state) of me, time-wearied ;
For the fast-keeper suffers regret at the table-cloth

The sheep eats the date-seed, for that reason,
That there is a lock and fastening on the dates.

The head of the oil-presser's ox is towards the grass, for
that reason,
That, its tether is short of the rape-seed.

340 A certain (chaste) one saw a form possessed of beauty ;
Through phrensy of love and ecstasy for her, he changed.

Helpless, he cast forth perspiration, to the same degree,
As the dew on the leaf of the April-tree

The sage Bukrát, riding, passed by him ;
He inquired, saying :—" What matter befell this one ? "

A person said to him :—" This is a chaste 'ábid,
" From whose hand sin never sprang.

335 In some copies, in the second line, "husht," in place of "musht," occurs

Then "husht zan," in the first line means—brick-maker, in the second, brick-caster

337 This couplet is uttered by Sa'dí, in reproach of the statement made in couplet 336

342 "Bakrát" signifies—Hippocrates

" Day and night, he goes into the plain and mountain,
 " From society, fleeing, and, with men, disgusted

345 " One, heart-rivishing, has snatched his heart,
 " The foot of his vision has descended into the clay (of
 love)

" When the reproach of the people comes to his ear,
 " He says —Of so much reproach, be silent

" Say not, if I complain, that he is not excusable,
 " For, my complaint is not far from cause

" This picture snatches not the heart from my hand,
 " He (God) takes the heart, who portrayed this picture "

The man, work tried, heard this speech,
 Old in years, one cherished, of ripe judgment

350 He said —" Although, the soul of goodness goes forth (in
 these words),

" With whatever thou mayst utter, every one goes not

" Of the Painter (God) indeed is this picture,
 " Which snatched, in rapine, the heart of the distraught

" Why does not the child of one day (in age) ravish his sense,
 " For, in beholding the creating of God, whether of ripe
 age, or tender,—what difference? "

The asserter of God's truth looks at the camel, in the
 same way,
 As, at the beauties of Chin and Chigál

352 The poet saith —

From sky to earth if thou lookst with wisdom

There is not an atom in which there is not a strange mystery

353 In Chigal and Turkistán the people are very handsome

Every line of mine of this book (the Bustān) is a woman's
veil

Lowered on the cheek of the one, heart alluring

335 There are meanings (clear) beneath the black letters,
Like the beloved one behind the curtain, or the moon
behind the cloud

In the times of Sā'dī sorrow is not comprehended,
For, there is so much beauty of thought behind the screen
(of black letters)

For me,—there are words, assembly adorning,
In them, fire like, illumination (for the seeker) and burning
(for the envious)

I grieve not of enemies, if (through envy) they tremble,
For, through this Persian fire, they are in burning

If he has escaped in the world, from the (people of the)
world,

It is he, who has closed the door on himself, against the
people

336 No one escaped from the violence of tongues,
Whether he be self-displying, or truth worshipping

If, angel like, thou dost fly from the sky,
Ill thought will cling to thy skirt

One can, with effort, bind the Tigris,
One cannot bind the enemy's tongue

334 The author compares the book Bustān to a woman's veil and its
meaning to a lovely one

337 As in fire there are illumination and heat so in Sā'dī's language
splendour and heart burning

Those wet of skirt (sin-stained) sit together,
Saying:—"This is dry devotion; and that a trap for
gaining bread."

Turn not thy face from worshipping God,
Abandon;—so that people may reckon thee as nothing.

365 When the pure God becomes satisfied with the slave,
If these (people) be not contented,—what matter?

The enemy of the people is not acquainted with God;
Through the tumult of the people, there is no way for him
to God

They have not found the path to the place (of their desire)
for that reason,
That, they have missed their foot, at the first step.

Two persons apply their ears (listen) to a tradition:
From this one, to that—as far as from Ahrimán (Satan) to
Surosh (Gabriel)

One accepts advice; the other, odious,
Through word-seizing (slandering), is not occupied with
the advice. . .

370 Dejected, in the dark corner of a place,
What may he find from the cup, world-displaying?

If thou art a lion, or a fox, think not
That thou mayst escape from these (slanderers) by man-
liness, or stratagem.

If a person chooses the corner of retirement;
Because he has not much solicitude for society,—

They make him contemptible, saying:—" (This one's work)
is fraud and deceit;
" He flies from man, as from the demon."

If he be of laughing face and sociable,
They consider him not chaste and abstinent

375 With slander, they rend the rich man's skin,
Saying —“ If, in the world, there be a Far'un, it is he ”

If one, foodless, weeps, with heart burning,
They call him —“ Unfortunate and unhappy ”

If a poor man be in distress,
They will say it is—from calamity and misfortune

And, if a prosperous one comes down from his footing,
They regard it (his fall) as gain, and God's grace

Saying —“ How long this dignity and arrogance?
“ In the rear of happiness, is unhappiness ”

380 If as to a strutted one of narrow means,—
Fortune makes his rank high,

In malice towards him, they gnash their teeth with poison,
Saying —“ This base time is the cherisher of the mean ’

When they behold a work perfect in thy hand,
They reckon thee covetous, and world worshipping

And if thou holdst the hand of resolution from the work
(of the world),
They consider thee of the beggar trade, and cooked food
devourer

And, if thou art an orator,—thou art a drum full of
nonsense,
If thou art silent,—thou art a picture (lifeless) of the
bath room

377 Idbâr signifies—pusht dâdan

383 Pukhta-lhwâr signifies—one who gives no rest to his body but
devours the earnings of others. It means also one who eats the cooked
food of others and who is present at their time of eating

385 They call not those, patience-exercising, men,
Saying.—“The helpless one, through fear, raised not his
head.”

And, if in his head (nature) there be awe and manliness,
They fly from him, saying.—“What madness is this?”

If he be a little eater, they slander him,
Saying.—“His property is perhaps the fortune of another

And, if his food be excellent and pure,
They call him —“Belly-slave, and body-cherisher.”

And, if the wealth-possessor lives without pomp,
Saying —“Decoration is a reproach to people of discern-
ment”

390 They apply the tongue (of reproach) to his torture, swor-
like,
Saying.—“The unfortunate one withholds gold from his
own body!”

If he constructs a palace and painted hall;
Makes a splendid dress for his own body.

He is ready to die, from the power of cavillers,
Saying:—“He adorned himself woman-like”

If a devotee travelled not,
Those, who have made journeys call him not a man,
Saying.—“For him, not advanced beyond his wife
embrace,
“What is his skill, or judgment, or knowledge?”

395 They even rend the skin of one, world-experienced,
Saying —“He is one, head-revolving, of overturn
fortune

“If of fortune, there were for him, a portion and share,
“Time would not drive him from city to city.”

The one viewing critically contemns the bachelor,
Saying —“ The earth is vexed with his sleeping and
rising ”

And if he marries, he says —“ From the power of the
heart,
“ He has fallen headlong, in the mire, ass like ”

The one of ugly face escapes not from man's oppression,
Nor the lovely one, from the unmanly one of ugly speech

400 If, one day, anger plucks (a man) from his place,
They call him —“ Insane, and of obscure judgment ”

And, if he exercises patience with any,
They will say —“ He has not sufficient spirit ”

They say, by way of counsel to the generous one,—
“ Enough !

“ For, to-morrow, both thy hands may be (in beggary)
before a person ”

And if he becomes contented and self possessing,
He becomes captive to the reproaching of a crowd,

Saying —“ This mean man wishes to die like his father
“ Who gave up wealth, and took away regret ’

403 Who is able to sit in the corner of safety,
405 When the Prophet escaped not from the villainy of the
enemy ?

Of God,—who resemblance, and partner and co equal,
Has not,—heardst thou what the Christian said !

400 In the *Ikd i manzum* couplets 400 to 407 are omitted.

405 The infidels say — How is he (Muhammad) a prophet, who cuts
like us and wanders in the streets and bazar ?

No one escapes from a person's hand,
The remedy for the captive is patience only.

There was a young man, skilful and learned,
Who was, as regards admonishing, vigilant and manly.

Of good repute, and pious, and God-worshipping,
The beard of his face more beautiful than his hand-
writing

410 Strong in eloquence, and clever in grammar;
But, he used not to utter truly the letters of the Abjad

Perhaps, he had stammering in the tongue,
For, he used not to explain the truth of the Mu'jam.

I spoke to one of the pious,
Saying:—"A certain one has no front teeth."

At my folly, he became red of face,
Saying:—"Speak not again, in this foolish way.

"Thou didst see in him that very defect, which is existent;
"From how much skill, thy wisdom's eye was shut!

415 "Listen truly to me; for, in the day of certainty (Re-
surrection),

"The man, good-seemg, will not experience evil

"One, who has grace, and science, and judgment,
"—If the foot of his integrity slips from its place—

"Approve not violence against him, for one small matter.
"What have the sages said —Take what is clean"

Oh wise man! the thorn and the rose are together:
Why art thou in the fetter of the thorn? fasten thou the
rose-bouquet.

He—in whose nature, is the ugly disposition,
Sees not the peacock,—only his ugly foot

420 Oh one of malevolent face I require purity (of heart),
For, the dark mirror displays not the face

Seek a path by which, thou mayst escape from punishment
(of hell),
Not a word (of man), on which thou mayst lay the finger
(of criticism)

Oh wise one ! place not in front (expose not) the people's
defects,
For it sows up thy eyes from thy own defects

Why do I inflict punishment on the one of stained skirt,
When I know, within myself, that I am of wet (stained)
skirt ?

It is improper that thou shouldst exercise violence against
a person,
When thou dost and thyself by artifice of speech

425 When evil is unpleasant to thee, do not do it thyself,
Say, after that, to thy neighbour —“ Do not evil ”

If I am God worshipping, or if self displaying,
I preserve my exterior for thee, my interior for God

When I adorned my exterior with chastity,
Interfere not with my crookedness, or uprightness

If my way of life be good, or if bad,
God is more acquainted than thou, with my secret

Punish for bad conduct that person,
Who hopes from thee the reward of goodness

430 If I am good or bad, be thou silent,
For, I am myself the porter of profit and loss.

For a good deed by a man of good judgment,—
For one, God writes ten.

Oh son ! of whomsoever, thou also a single talent
Mayst observe,—pass by his ten defects.

Count not upon the finger one defect of his ;
Bring forth a world of excellence for nothing.

Like the enemy, who, on the poetry of Sa'di,
Glances with scorn, heart ruined.

435 He has no ear for the hundred beautiful subtleties ;
When he beholds a defect, he raises a shout.

That one, bad-approving,—to whom, there is only this
reason,—
Envy plucked out his eyes, good-discerning.

Did not God's creating create the people ?
Black, and white, and beautiful, and ugly—came.

Not every eye nor eyebrow, that thou seest, is good ;
Eat the kernel of the pistachio nut ; cast away its husk.

431 Thus it is written in the *Kurán*.

CHAPTER VIII.

ON THANKS.

- 1 I CANNOT express a breath for thanks to my Friend (God);
For, I know not a word of praise that is worthy of Him.

Every hair on my body is a gift from Him;
How may I perform thanks for every hair?

Praise to the Lord-Giver,
Who, from nonentity, made the slave existing.

To whom, is there the power of description of His beneficence?
For, His praises are immersed in His dignity.

- 5 That inventor, who creates a person from clay,
Gives soul, and wisdom, and sense, and heart.

From the father's back-bone to the limit of old age,
Behold to what extent, He, from the unseen, gave thee
honour!

-
- 4 If one utters thanks to God,
How may he utter thanks for the grace of thanks to God?

When God created thee pure, he sensible and pure,
For, it is a shame to go unclean to the dust (of the grave)

Shake off continually the dust (of mean qualities) from the
mirror (of the heart),
For, it takes not polish, when the blight eats it

In the beginning, wast thou not water of man's seed?
If thou art a man, put presumption out of thy head

10 When, thou bringst, with effort, victuals to thyself,
Rely not on the strength of thy own arm

Oh self worshipper! why dost thou not see God
Who brings into revolution the arm of the hand?

When by thy striving, a thing happens,
Know by God's grace (it is), not, by thy own effort

By violence no one has carried off the ball,
Utter praise to the Lord of Grace

Of thyself, thou art not erect one step,
From the hidden, aid arrives momentarily

15 Wast thou not a child, tongue-bound as to boast (of
speech)?
Food, from the navel, kept coming within thee

When they severed the umbilical cord, thy daily food was
broken off,

* Thy hand clung to thy mother's breast

A traveller, before whom adverse time brings sickness,
They give to him water from his own city, as medicine

Then he obtained nourishment in the belly,
He obtained food from the store of the bowels

17 When a person drinks the water of his native place he obtains
(they say) convalescence

The two breasts,—that, to-day, are heart-pleasing to him,—
Are also two fountains of his nurturing-place

- 20 The bosom and breast of the mother, heart-pleasing,
Are paradise; and, the breast is for him, a stream of milk.

Her stature, life-nourishing, is a tree;
The offspring, on her bosom,—a delicate fruit

Are not the veins of the breast, within the heart?
Then, if thou wilt consider, milk is the heart's blood.

Teeth, sting-like, plunged in her blood;
Love for her own blood-devourer created within her.

When God made the arm strong, and, the teeth, dense—
The nurse anoints her breast with aloes

- 25 The aloe makes it (the offspring) silent (forgetful) of milk, so
That it forgets the breast and its milk

Oh sir! thou also art, as to repentance, a child of the path
of God;
By bitterness, sin becomes forgotten by thee

A young man turned his head from his mother's judgment,
Her sorrowful heart burned like fire.

When she became helpless, she brought a cradle before
him,
Saying:—"Oh one languid of love and forgetful of the
time (of infancy)!"

"Wast thou not weeping, and tired and small,
"When nights, from thy power, sleep overpowered me
not?"

“ No, to thee, in the cradle there was not the strength of
thy (present) state,

“ To thee, there was not the power to drive away a fly
from thyself

“ Thou art that one, who used to be vexed with a single
fly,

“ Who, to day, art chief and powerful ’

Thou mayst again be in that state, at the bottom of the
grave,

When thou canst not repel an ant from thy body

Again how may the eye light up its lamp,

When the worm of the grave devours the fat of the brain?

Like one clothed as to the eye (blind), seest thou not that
the road

He knows not, at the time of going, from the well?

Thou who art possessed of vision, if thou didst perform
thanks (knowst the path from the well),

If not, thou also art one clothed as to the eye (blind)

The instructor taught thee not understanding and judg-
ment,

God created these qualities in thy existence

If He had refused thee a heart, truth bearing,

Truth would have appeared to thy eye the essence of false-
hood

Behold one finger, with how many joints,
God, by creating, cast together

Then, it is madness and foolishness,

That thou shouldst place thy finger (of cavilling) on the
word of His creating

40 Far the sake of man's motion, consider
Him, who fixed the sinews and placed the articulations of
so many bones

For, without the revolution of the ankle, and the knee, and
the foot,

It is impossible to raise the foot from its place

Prostration (on the ground) is not difficult for a man, on
that account,

That, the joint in his back bone is not of one piece

God has arranged two hundred joints within one another,
Who has finished like thee (oh God!) a clay joint?

Oh one of agreeable disposition! the veins in thy body
Are a land,—in it, are three hundred and sixty streams

45 In the head,—vision, and thought, and judgment, and dis-
cretion,

The limb of the body for the dear heart, (and) the heart
for dear wisdom

The wild beasts, with the countenance downcast, are con-
temptible,

Thou, Ahf-like, art a rider on thy feet

They, head lowered, for the sake of eating,

Thou, with dignity, bringst thy food to the head

It beseems thee not, with so much chieftainship,
That thou shouldst lower thy head, save in devotion (to
God)

By His own beauty, God gave thee knowledge, behold!
He made thee not, like the animals, head in the grass

40 *Paî xudan* signifies—*ba's'fâb band kardan*.

46 The letter Ahf is straight and upright.

0 But, with this form, heart-enchanting,
Be not fascinated ; take a good walk of life.

A straight path is necessary, not erect stature ;
For, the infidel is also like us, in outward form.

He, who gave thee eye and mouth, and ear ;
If thou art wise,—strive not in opposition to Him.

I grant, that thou mayst beat the enemy with a stone,
Wage not war, at least from ignorance, with the Friend
(God).

Those of wise disposition, obligation-recognising,
Sew up the favour (of God), with the nail of thanks.

55 One king-born fell from a black horse ;
A joint in his neck became dislocated.

The neck, elephant-like, descended to his body ;
His head used not to turn, so long as his body moved

The physicians were astounded at this ;
But, a philosopher, from the Greek-land,

Twisted back his head, and the vein became right,
And, if he had not been present, he would have be
paralytic.

Again, he came near to the king ;
That mean one looked not at him.

60 The sage's head became plunged in shame ;
I heard that he went, and gently said :—

“ If, yesterday, I had not twisted his neck,
“ He would not, to-day, have turned his face from me.”

He sent a seed, by the hand of a slave,
Saying —“ It is proper that thou shouldst place it on the
censer, aloe-burning ”

To the one, king born, through the smoke, sneezing came,
His head and neck became even as they were

With apology, they hastened after the philosopher,
They sought much, but found little

65 Turn not thy head from thanks to a benefactor,
Lest that thou shouldst, in after days, raise thy head for
nothing

A certain one severely rubbed a boy's ears (chastised him),
Saying —“ Oh father of wonderful judgment, of overturned
fortune !

“ I gave thee an axe, saying —Split fire-wood,
“ I said not —Undermine the masjid wall ”

The tongue came (from God) for thanks and praise,
The grateful one moves it not in slander

The ear is the thoroughfare for the Kuran and counsel,
Strive not to listen to calumny and falsehood

70 Two eyes, for the sake of (beholding) the creating of God,
are good,
Lower the eyes from the defect of brother and friend

For the sake of thy ease, the night and day are,
The resplendent moon and the sun, world illuminating

For thy sake, the west wind, chamberlain-like,
Causes constantly to be spread the carpet of spring

0 But, with this form, heart enchanting,
Be not fascinated, take a good walk of life

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The resplendent moon and the sun, world illuminating

For thy sake, the west wind, chamberlain like,
Causes constantly to be spread the carpet of spring

If wind, and snow, and rain, and hail are,
And if the Chaugán expresses thunder, and tho' sword
lightning,—

All are work-performers, and order-bearers (of God)
Who cherish thy seed in the dust.

75 And, if thou remainst thirsty, rage not through affliction;
For, the Water carrier brings thee a cloud of water on His
back

From the dust, He brings colour, and perfume, and food;
Amusement for the eye, and brain, and palate

He gave thee honey from the bees; and manna, from the
sky;
He gave thee the green date, from the date-tree; and the
date-tree from the seed-stone.

All the gardeners gnaw the hand
In astonishment, saying:—"No one planted such a date-
tree!"

The sun and moon and Pleiades all are for thee;
They are the candles of the roof of thy house.

80 He brings thee a rose from the thorn; musk, from the
(animal's) navel:
Gold, from the mine; and the green leaf, from the dry
wood

77 "Manna" is an Arabic word. The substance so called is produced
in Europe from the ash

In Persia, from a willow growing in moist ground

In Arabia, from a tamarisk, in the district of Mount Sinai. Thus
"manna" is called "táfru."

In India and Syria, from the camel thorn. This "manna" is called
"al haj"

"Manna" is of red colour, very sweet, it melts in water. In India,
it is used as medicine

He pourtrayed thy eye and eye-brow, with His own hand ;
For, one cannot leave the intimate friend to strangers.

The powerful One, who cherishes the delicate,
Cherishes thee, with various favours

Breath by breath, with soul, it is proper to utter (praise) ;
For, thanks to Him is not a work of the tongue only.

Oh God ! my heart became blood, and eye wounded,
When I see thy reward is greater than my speech (of
thanksgiving)

85 I speak not of the rapacious and non-rapacious beast, and
ant, and fish,
But, of the army of angels above heaven's summit.

Yet, they have uttered a little Thy praise ;
They have uttered one out of so many thousands (which
they should have uttered).

Oh Sa'dí ! go ; wash thy hand, and the book ;
Hasten not on the path, that has no end.

A person knows not the value of a day of pleasure,
Save on that day when he falls to hardship-enduring.

The winter-season of the darvesh, in the narrow year,—
How easy is it to the lord of wealth ?

90 One healthy,—who, once complaining, slept not,—
Uttered not thanks to God for sound health.

When thou art a manly mover, and swift of foot,
Stand, with thanks (to God) by those slow of foot.

81 By strangers are meant angels Thou, an intimate friend of God's,
art not left to the angels

The young man bestows to the ancient old man,
The powerful one displays pity for the powerless

What do the people of the Jihun know of the value of
water?

Ask those wearied utterly in the sun

To the Arab, who is sitting by the Tigris
What care is there as to the thirsty ones of the (desert of)
Zarud?

95 That one recognised the value of healthiness,
Who, once, helpless sweltered in fever

How may the dark night appear long to thee,
Who rollst, from side to side, in comfort?

Think of one falling and rising in fever,
For, the sick one knows the lengthiness of the night

At the sound of the drum, the rich man becomes awake,
What knows he, how the watchman passed the night?

I have heard that Tughril, one night, in the autumn,
Passed a Hindû watchman,

100 From the pouring of snow, and rain, and torrent,
Fallen to trembling, like the star Canopus

His heart, from pity for him, suffered agitation,
He said —“ Behold ! put on my fur garment

“ Wait a moment, by the terrace side,
“ For, I will send it out by the hand of a slave ”

He was in this (speech), and, the morning-breeze blew
The monarch entered the royal hall

He had, in his retinue, a slave of Parî-form,
For whom, his disposition had a little inclination

105 The sight of the beloved chanced so agreeably to him,
That the wretched Hindu passed from his memory.

The (word) fur coat passed to his (the watchman's) ear,
It came not, through misfortune, to his shoulders

Perhaps the torment of toil was not enough for him,
Since, the sky's revolution added to it expectation

When the sultán slept in carelessness, behold,
What the watchman said to him, in the morning!

"Perhaps (the watchman) "Nek-Bakht" was forgotten
by thee,

"When thy hand went to the bosom of (the slave-girl)
"Aghosh"

110 "For thee, the night passes in ease and joy,
"As to us, what knowst thou how the night passes?"

One of a karavan, head lowered to the caldion,—
To him, what care of those sunk in sand?

Oh Lord of the Zaurak! keep on the water,
For the water has passed over the head of those helpless

Oh vigorous young men! ety,
For, in the karavan, are sluggish old men

Thou hast slept well in the haudaj of the kárván,—
The camel rein, in the camel driver's hand

115 Whether plain or mountain, whether stone or sand,—to
thee what matter?

Ask the state (of the road) from those lagging behind

The camel of burden, mountain form, carries thee,
What knowst thou of the foot man, who devours the blood
(of grief)?

Those sleeping, in comfort of heart, in the house,
What know they of the state of the hungry belly.

The night-guard had bound a certain one's hand;
He was, all night, afflicted, and heart-broken.

In the night of dark colour, there came to his ear,—
A person kept complaining of his straitened hand
(poverty).

120 The thief had, neck-fastened, heard this speech, and
said :—

“How long lamentst thou of helplessness? Sleep.

“Oh one of straitened hand (poor)! go; Give thanks to
God,

That the night-guard bound not straitly thy hand.”

Make not much lamentation, as to foodlessness,
When thou seest one more foodless than thyself.

One of naked body made loan of one diram;
He made for his body a gar-~~ment~~ of raw hid-

A certain one passed by a holy man,
He came to his sight, in the form of a Jew

He struck him a blow, on his neck,
The darvesh gave him his shirt

He became ashamed saying —“What passed from me was
a fault

“Pardon me, what room (need) is there for giving (a
shirt)?”

130 He said —On this (shirt-giving), I am firm, in thanks (to
God),

“That that one whom thou didst thank me, I am not.”

One left behind on the road was weeping,
Saying —“Than I in this desert, who is more wretched?”

An ass, load carrier, said to him —“Oh one without dis-
cretion!

“How long bewailst thou also of the tyranny of the
heavens?

“Go, thank God although thou art not on an ass,
“That thou art, in short, a son of Adam, not an ass”

A lawyer passed by one fallen drunk,
He became proud of his own abstinence

135 Through haughtiness, he looked not at him,
The young man raised his head, saying —“Oh old man!

“Go, thank God, when thou art in pro perity,
“For disappointment comes from pride

“Laugh not at one, whom thou see t in bonds,
“Lest that, suddenly, thou shouldst fall into confinement

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When thou seest one more foodless than thyself

One of naked body made loan of one dīram,
He made for his body a garment of raw hide

He complained, saying —“ Oh perverse fortune!
“ I am cooked with heat, within this raw hide ”

125 When the uncooked (foolish) one, with fierceness, began to
boil,—

One from the prison pit said to him —“ Silence!

“ Oh raw one! offer thanks to God,

“ That thou art not like me—raw hide (bound) on hand
and foot ”

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“ Go, thank God, when thou art in prosperity,

“ For disappointment comes from pride

“ Laugh not at one, whom thou seest in bonds ,

“ Lest that, suddenly, thou shouldst fall into confinement

" In short, is it not, in the possibility of fate,
 " That thou mayst be to morrow fallen drunk like me ? "

Heaven wrote for thee the inscription on the Masjid (of
 Islám),

Express not reproach on others in the fire temple

Oh Musalmán ! join the hands in thanks,
 That He bound not the idolater's cord about thy waist

Whosoever is a seeker of Him, goes not by himself,
 The favour of the friend (God) drawing takes him by force

Behold whence destiny travelled !
 For it is blindness to place rebance on another (God)

God has created the power of convalescence in honey,
 Not to such an extent that it exercises power over death

Honey makes pleasant (benefits) the constitution of those
 alive ,

But, the pain of dying has no remedy

For the one, in whom a spark of life remained,—when life
 from his body

Issues, what use (is) honey in the mouth ?

A certain one suffered (a blow of) a steel mace on his head
 One said —" Rub sandal wood on his wound "

Fly, so long as thou canst, from danger,
 But strive not sharply with destiny

So long as the interior is capable of drinking and eating,
 The body is fresh of face, and pure of form.

This house (of the body) becomes altogether bad, at that
 time,

When the constitution and food agree not

150 Thy temperament is moist and dry, and hot, and cold,
Man's constitution is compounded of these

When one of these obtains the mastery over the others,
It breaks the balance of the equilibrium of thy temper-
ament

If the wind of a cold sigh passes,
The stomach's heat brings the soul into agitation

And if the caldron of the stomach agitates the food,
The work of the delicate body becomes immature

Thou one possessed of knowledge binds not his heart to
these (four elements),
Which will not always agree with each other

155 Consider not powerfulness of body, from food,
But, God's grace gives thee sustenance

By God! if, on sword and knife,—the eye,
Thou placest, thou wilt not perform thanks to Him

When thou placest thy face on the ground, in service,
Utter praise to God, and regard not thyself

Praising God, and repeating the name of God, and having
the heart towards Him—are acts of beggary,
For the beggar, it is improper that he should be proud

I admit, that thou thyself hast done a service to God,
Hast thou not constantly enjoyed His portion on feudal
tenure?

160 First, He placed in thy heart desire of worship,
Then His slave placed his head (in devotion) at His thresh-
hold

If the grace of a good act arrives not from God,
How may a good act arrive to a stranger from a slave?

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So long as the interior is capable of drinking and eating,
 The body is fresh of face, and pure of form

This house (of the body) becomes altogether bad, at that
 time,
 When the constitution and food agree not

The gardener carries to the king's hall,
As first-fruit, even the rose from the king's garden.

I beheld an idol of ivory in the (idol-temple) Somnâth,
Gemmed like the (idol) Manât, in (the days of) ignorance.

175 The painter had so pourtrayed its form,
That one more beautiful than it may not be imagined.

From all countries, kâravân^s going,
For the seeing of that soul-less form.

The chiefs of Chîn and Chigal greedily desired
Fidelity, like S'r'dî, from that idol of stone-heart.

The eloquent ones, set out from every rhode,
Supplication-making before that tongueless form.

I was exhausted as to the revealing of this matter,
Saying :—" Why does the living one worship a mineral ? "

180 Of an idolater, who was partner with me,
One speaking well of me, and of the same cell, and friend,

I inquired, with gentleness,—“ Oh Barhaman !
“ I have wonder at the proceedings of this house.

175 Somnâth was an idol temple in Gâjerat; it was destroyed by Mahmûd of Ghazni in A.D. 1024. For its maintenance, the revenues of two thousand villages had, by various princes, been granted. There officiated at the ceremonies (which at the time of eclipses were attended by two hundred thousand votaries) two thousand priests, five hundred dancing women, and three hundred musicians. The gold chain, supporting a bell, struck at the time of prayer, weighed sixteen thousand pounds. The idol was washed daily with water brought from the Ganges, one thousand miles distant; it was of hollow stone, five yards in height, of which two were concealed in the earth. Mahmûd, striking the idol with a mace, exposed the interior, which was filled with jewels far exceeding in value the sum offered by the priests for its preservation.

181 “Barhaman” is a term applied to the learned of the idolaters, and Hindûs, and fire-worshippers.

Why observest thou the tongue which gave confession ?
Behold Him, who gave speech to the tongue

The door of the knowledge of God is man's eye,
Which He has opened on sky and earth

To thee, how could there have been understanding of
ascent and descent,
If He had not opened this door (of the eye) on thy face ?

165 He brought the head and hand from nonentity to existence,
He placed in this, liberality, in that, adoration

And, if not, how would liberality have come from thy
hand ?
It is impossible that adoration would have come from thy
head.

He gave thee a tongue endowed with wisdom ; and, created
the ear,—
Which are the keys of the heart's chest

If the tongue had not possessed (the power of) narration,
When would a person have possessed knowledge of the
heart's secret ?

And, if there were not effort on the part of the news-
gatherer of the ear,
When would news have reached the sultán of sense (the
mind) ?

170 He gave to me the sweet word of the narrator,
He gave to thee the ear and perception of the understander

These two are perpetually, like chamberlains, at the door ;
They carry news from sultán to sultán

Why reflectst thou of thyself, saying.—“ My action is
good ! ”
Glance at that door, because, it is His grace.

The gardener carries to the king's hall,
As first-fruit, even the rose from the king's garden.

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181 “ Barhaman ” is a term applied to the learned of the idolaters, and Hindûs, and fire-worshippers.

" For, they are distracted about this powerless form ,
 " They are imprisoned in the pit of error

" In it, neither power of hand, nor motion of foot ,
 " And, if thou cast it down, it rises not from its place

" Seest thou not, that its eyes are of amber !
 " To seek fidelity from stone eyes (lovely ones) is a mis-
 take "

185 At this speech, that friend became angry ,
 He became, with anger, fire like, and caught me

He informed the idolaters and the old men of the temple ,
 I saw not in that assembly, a face of goodness

The idolaters, Zand reading fell
 Dog like upon me, for the sake of that bone (the idol)

When that crooked way was, in their opinion, straight,
 The straight road appeared, in their eyes, crooked

For, although a man be wise and pious,
 He is, in the opinion of the ignorant, foolish

190 Like a drowning person, I was destitute of remedy ,
 Beyond courtesy, I saw no path (of escape)

When thou seest the ignorant ones bent on malice,
 Safety is in surrender, and, in being gentle

I loudly praised the chief of the Barhamans,
 Saying —" Oh explaining old man, and Zand teacher !

" To me, also, the painting of this idol is agreeable ,
 " For, it is a beautiful form, and a heart alluring shape

187 T n little books (qahf) were revealed to Ibrâhîm the name of the
 tenth is Pazand which comprehends counsel philosophy, and the mystery
 (of God)

" In my sight, its form appears raro ,

" But, I have no information as to its meaning

195 " Because, lately, I am the traveller of this place ,

" The foreigner seldom recognises had from good

" Thou knowst , because thou art the learned man (queen)
of this chess board ,

" Thou art the adviser of the king of this abode

" What is the meaning in the form of this idol ,

" For, I am the first (chief) among its worshippers ?

" Worship, in imitation, is seduction ,

" He who is acquainted is pleasing to the wayfarer "

The Barhaman's face kindled with joy ,

He approved and said —" Oh one of approved counte-
nance !

200 " Thy question is right, and thy deed excellent ,

" Whoever desires proof arrives at the stage (of his
desire)

" Much, like thee, I wandered in travel ,

" I beheld idols, void of knowledge of themselves

" Except this idol, which, in the morning from this place
where it is,

" Raises its hand to God, the Ruler !

" And if thou wishest, stay even here to night ,

" So that, to morrow, this idol's mystery may be revealed
to thee "

By the old man's order, I remained there the night,
Like Bezhan, a captive, in the pit of calamity

201 Bezhan the son of Rustam's sister was known as *dulhtar zâda*.
He became enamoured of Munizha daughter of Afrasiyâb, King of
Persia. Afrasiyâb finding him one day in Munizha's house, seized and
confined him in a pit, whence he was delivered by Rustam

205 That night, long like the Judgment Day ;
The idolaters, unwashed, in prayer around me

The priests, ever water untroubled,
Their arm-pits,—like a corpse in the sun

Perhaps, I had committed a great sin ,
For, I endured much torment, during that night

All night afflicted in this bondage of grief ,
One hand on my breast, the other, in prayer

When, suddenly the drum striker beat the drum ,
The Barhaman, cock-like, suddenly called out

210 Night,—preacher, black clad—without opposition,
Drew forth the sword of day from the scabbard

The fire of the morning fell upon tinder ,
A world became, in a moment, illumined

Thou wouldst have said that, in the country of Zanghár,
A Tatár had suddenly issued from a corner

The idolaters, of ruined judgment, of unwashed face,
Appeared from door, and plain and street

Of man or woman, none remained in the city ,
For a needle, there remained no room in that idol-temple

215 I—through anguish, afflicted, and through sleep, intoxicated,
When, suddenly, the image raised its hand !

211 "Sokhta signifies—harraka lutta va ámata, e parcha e ním sokhta.

212 The people in Zangbár are black, in Turkistán, fair

A shout immediately issued from them ,
Thou wouldst have said, that a sea had come into agita-
tion

When the idol temple became void of the assembly,
The Barhaman, laughing, glanced at me,

Saying —“ I know, a difficulty remains not to thee ,
“ Truth became evident, and falsehood remained not ”

When I saw that ignorance was strong within him ,
(And that) an absurd fancy was concealed within him

220 I again prepared not any speech of truth ,
For, it is proper to conceal the truth from the false

When thou seest the superior powerful of arm,
It is unmanliness to break one's fist

In hypocrisy, I wept for a while,
Saying —“ I am become penitent, as to what I said ”

By weeping, the hearts of the infidels inclined towards
me ,

By a torrent, if a stone rolls,—it is not wonderful

Those service performing ran towards me ,
They seized, with respect, my arm

225 Excuse uttering, I went to the person of ivory (the idol),
On a chair of beaten gold, on a throne of ebony,

I gave a kiss on the hand of that worthless idol,
Saying —“ May a curse be on it, and, on the idol-wor-
shipper ! ”

Hypocritically, I became an infidel for a few days ,
I became, in the sayings of Zind, a Barhaman

When I saw that I was safe in the temple,
Through joy, I contained not myself in the earth

Ono night, I firmly fastened the temple-door ;
Ran, left and right, scorpion-like :

230 Looked beneath and above the throno ;
Saw a screen, gold-bordered :

Behind the screen, an arch-priest, a fire-worshipper,
Sitting, the end of a cord in his hand

Immediately, the state as to that (idol) became known to
me,

Like David, when the iron became (soft as) wax to him.

That when he pulls the cord, of necessity,
The idol raises its hand, redress-seeking.

The Barhaman from before my face went ashamed ;
For, the quilting, on the face of the work was a disgrace.

235 Ho ran, and I hastened after him ;
I threw him headlong into a well.

For I knew if that Barhaman, alive,
Remained, he would strive for my blood :

Would desire, that he might bring forth my destruction,
Lest I should make display of his secret.

When thou obtainst information of the work of a pernicious one,
Bring him forth from his power, when thou findest him.

For, if thou leavest him alive, that unskilful one
Will not wish thee further life.

240 And if he places his head in service at thy door,
If he prevail, he will cut off thy head.

232 Iron, in David's hand, became wax ; of which he made a coat of mail

234 "Bakhiya bar rás kár uftádan" signifies—*ifshâ, e rás kardan*

Plant not thy foot on the deceiver's foot ,
When thou goest and seest him, give him not respite

I slew him, that impure one, ontright with a stone ,
For, from a corpse, the tale issues not

When I saw that I excited tumult,
I escaped from that land and fled

When thou setst fire to the cane brake,
If thou art wise, shun the tigers

240 Slay not the young of the snake, man-biting ,
If thou slayst, stand no longer in that dwelling

When thou disturbst the house of the wasp,
Fly quickly, from that quarter,—lest thou fall

Cast not thy arrow at one more expert than thyself,
When it falls, seize thy skirt with the teeth (and fly)

In the leaves of Si'di, there is only this advice —
“ When thou munest the foundation of a wall,—stand not
there ”

After that resurrection day, I came to Hind ,
And, thence, by way of Yaman, to Hijaz

250 From that amount of bitterness, which passed over me,
To day only, my mouth became sweet

In the fortune, and strengthening of Abú Bakr (son) of
Sa'd ,
Like whom, neither before nor after, a mother produces

I came, justice-seeking, from heaven's violence ,
I came to this shelter of the shelter spreader (Abu Bakr)

I am, slave-like, a prayer utterer for this kingdom ,
Oh God I keep perpetually, this shadow,

Which placed not on me a plaster, worthy of the wound,
But, worthy of his own favours and honours

255 How may I perform thanks for this favour,
Though my head become foot in his service?

After those bonds (of trouble) I obtained joy,
Yet, of those counsels, at my ear, is

One that, at that time, when the hand of supplication,
I raise to the Court of the Knower of Secrets (God),

That Chinese puppet comes to my hand,
It puts dust in the eye of my self conceit

I know that the hand, I raised,
I exalted not through my own power

260 The pious draw not up (of themselves) their hands,
For, they draw the end of the cord through the One unseen
(God)

The door of goodness and devotion is open, but,
Every one is not powerful as to good deeds

This, indeed, is the hinderer that—into the Court,
Save by the King's order, it is improper to go

The key of destiny is in no one's hand,
God is absolutely powerful, and that is enough

Then, oh man running on the straight path!
Thanks are not for thee, they are for God

265 When He, in the hidden, created thy disposition good,
Bad conduct issues not from thy disposition

This sweetness from the bee, made appear,
That very Person, who created poison in the snake

When He wishes to lay waste a country,
He first makes a people afflicted by thee

And if His bounty be over thee,
He causes ease to reach the people from thee

Display not pride on the path of truth,
For, they (angels) seized thy hand, and thou didst rise

~o Speech is profitable, if thou wilt listen,
Thou mayst attain to the (stage of the) men of God, if
thou travel the path of religion,

▼

If they guide thee, thou wilt obtain an abode,
Where, they place thy table cloth (victual-spread), on the
tray of respect

But, it is improper that thou shouldst eat alone,
Thou shouldst remember the distressed darvesh (Sā'dī)

Thou didst, perhaps, send mercy upon me,
For, I am not confiding to my own work

CHAPTER IX. .

ON REPENTANCE

- 1 Oh, thou whose age has passed to seventy years! Come,
 Thou wast, perhaps, asleep that thy life went to the wind
 Thou didst prepare every requisite of being (in this
 world),
 Didst not engage thyself in the thought of going (to the
 next world)
- On the Resurrection Day, when they lay out the market of
 heaven,
 They give dignities for good deeds
 Stock in trade, as much as thou bringst, thou takest
 away,
 And, if thou art poor, thou takest away shame
- 5 For, the more full the market, just so much,
 The more distressed (is) the heart of the one of empty hand
 If out of fifty dirams, five become wanting,
 Thy heart, with the grasp of grief, becomes torn

When fifty years have gone forth from thy hand,
Consider it gain that there is a space of five days

If the wretched corpse had possessed a tongue,
He would have raised a shout, in lament and cry,

Saying —“ Oh living one ! when there is the power of
speech,

“ Let not the lip sleep (cease), corpse like, from uttering
the name of God

10 “ Since our time, in carelessness passed,

“ Do thou, at least, reckon a few moments,—opportunity ”

One night, in youth and the pleasure of affluence (of
youth),

We, young men, ate sometime together

Nightingale like, singing, rose like, fresh of face,
From hilarity, clamour cast into the street

An old man, world experienced, apart from us,
The blackness of his hair white, through the violence of
Time,

Was tongue bound, as to speech, nut-like,
Was unlike us lip from laughter, pistachio nut like

11 A youth went before him, saying —“ Oh old man !

“ Why sittest thou, with sorrow, in the corner of regret ?

“ Raise once thy head from the collar of grief,

“ Move jauntily, with ease of heart, with the young men ”

10 Shumâr is the root of shumâridan and شمار of shumurdan Both verbs have the same meaning

He year stricken raised his head from concealment,
Behold his answer! how like an old man, he spoke —

“ When the morning breeze blows over the garden,
“ It befits the young tree to move to and fro

“ The green corn, so long as it is young and the head
green,—waves,

“ When it reaches mellowness, it becomes broken

20 “ In the spring time, when the wind brings (the fragrance
of) the musk willow,

“ The ancient tree sheds its dry leaves

“ It does not beseem me to move jauntily with young men,
“ When the morning of old age has blossomed on my
cheek

“ The male falcon (of my soul), which was within my
bonds,

“ Wishes, from time to time, to snatch the end of the
thread (of life)

“ Yours is the time to sit at this tray (of enjoyment),

“ For, we have washed our hands of luxurious enjoyment

“ When the dust of venerability sits on the head,

“ Look not again for the pleasure of youth

25 “ Snow rained on my raven feathers (hair),

“ The spectacle of the garden, nightingale like, is not suitable to me

“ The peacock, possessed of beauty, makes display,

“ What desirest thou of the hawk, feather stripped?

“ For me, the reaping of the corn is near,

“ For you, now the fresh verdure (of the beard) grows

" The freshness of our rose garden has passed ,
" Who binds the rose bouquet, when it has become
withered ?

" Oh soul of father ! my reliance is on a staff ,
" Further reliance on life is a mistake

30 " For the young man, it is reserved to leap on his feet ,
" For old men prefer a request for aid to the hands (of
others)

" Behold the red rose of my face —pure yellow ,
" When the sun becomes yellow, it descends

" To entertain lust, on the part of an immature youth,
" Is not so odious as on the part of an old man

" It is proper for me to weep, like children,
" For shame of my sins, not to live, child-like (in sport) "

Lukmân spoke well saying —" Not to live
" Is better, than to live years in sin "

35 Even, to shut the shop door in the morning
Is better than to give from the hand (to squander) the
profit and capital of life

While the young man causes the blackness (of hair) to
attain to light (whiteness),
The wretched old man takes his whiteness to the grave

One of ancient years came to a physician,
From his weeping, near to dying,

Saying —" Oh one of good judgment ! place thy hand on
my vein ,
" For my foot rises not from its place

From the passion for this I wear, and that I eat,
I became not free, that I might suffer care for religion

Alas! we became engaged in falsehood,
We remained far from God, and became careless

How well spoke the teacher to the boy,
Saying —“ We did not a single work, but, time passed ’

Oh young man, to day (in youth), take the path of salva-
tion,
For, to morrow, youth comes not from old age

55 Thou hast leisure of mind, and strength of body,
When the plain is spacious, strike the ball (of life)

I understood not the value of that day (of youth),
Now I know it, when I have played it away

Fate snatched for me such a time,
Every day of which was a night of power

What effort may the old ass (of the body) beneath the
load (of devotion) make?
Do thou go, who art a rider on a wind footed steed

If they cleverly piece together the broken goblet,
It will not fetch the price of the perfect one

57 Shab i kadr signifies—*lailatu l kadr* There is much explanation of this in the glorious Kuran that angels descend on that night of all nights most honoured It is the 2th night of the Ramazan on which night the Kuran descended from heaven

59 The old man (who is like the broken cup) though he mightily strives the work of youth comes not truly from him

Devotion in old age cannot attain to austerity in youth but such devotion is at least better than that thou shouldst go empty handed and have no bank draft in thy hand.

" This my bent stature resembles that,

" That thou mayst say,—I have descended into the clay (of the grave) "

40 He said to him —" Part asunder from the world,

" That thy foot may, in the Resurrection, issue from the clay "

Seek not the joy of youth from old men ,

For the running stream returns not to the rivulet

If, in the time of youth thou didst exercise hand and foot
(in lust) ,

In the season of old age, be sensible and reasonable

When the revolution of age exceeds forty (years),

Exercise not hand and foot in lust, for the water (of life)
has passed over thy head

Joy began to be afraid of me, at that time,

When my evening (black hair) began to blossom as the
down (white hair)

45 It is necessary to put lust out of the head,

When the season of lustfulness comes to an end

How may my heart with freshness become green,

When verdure will spring from my clay ?

Sporting in lust and concupiscence,

We passed over the dust of many

Those who are yet invisible (unborn)

Will come and pass over our dust

Alas ! that the season of youth has departed ,

Life, in sport and pastime, has departed

50 Alas ! time, soul cherishing, in such a way,

Passed over us as the lightning of Yaman

From the passion for this I wren, and that I e it,
I became not free, that I might suffer care for religion

Alas! we became engaged in falsehood,
We remained far from God, and became careless

How well spoke the teacher to the boy,
Saying —“ We did not a single work, but, time passed ”

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tion,
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If they cleverly piece together the broken goblet,
It will not fetch the price of the perfect one

57 Shab-i Kadr signifies—lailatu l Kadr There is much explanation
of this in the glorious Kuran, that angels descend on that night of
all nights most honoured It is the 27th night of the Ramazan on
which night the Kuran descended from heaven

59 The old man (who is like the broken cup) though he mightily strives
the work of youth comes not truly from him

Devotion in old age cannot attain to austerity in youth but such
devotion is at least better than that thou shouldst go empty handed and
have no bank-draft in thy hand.

60 Since the eup fell, in negligence, from thy hand,—now,
There is no way save to fasten anew.

Who said to thee :—"Throw thy body into the Jihún ?
" When thou hast fallen, strike (in swimming) hand and
foot."

Thou didst, in carelessness, give pure water (honour) from
thy hand,
What remedy now, except purifying with dust ?

When, from those expert in running,—the wager,
Thou didst not carry off, go (on the path of religion) even
falling and rising (as a cripple).

If those wind-footed steeds (pious men) went quickly,
Do thou, footless and handless, arise from sitting.



65 One night, in the desert of Faid, sleep
Bound down my foot of running with fetters.

A camel-driver came, with fear-inspiring and rancour,
He struck the camel-rein on my head, saying :—"Arise !

" Perhaps, thou hast fixed thy heart on dying in rear (of the
káfila),

" Since thou risest not, at the sound of the bell (of de-
parture) ?

" To me as to thee, sweet sleep is in the head ;

" But, the desert is in front.

" When, from sweet sleep, at the sound of—Al rahíl ! Al
rahíl ! thou

" Risest not, when wilt thou again reach the track (of the
káfila) ? "

70 The camel driver (death) beat the camel-drum (of departure),
The first of the káráván reached the stage

Happy, those sensible of auspicious fortune,
Who, before the drummer, bound up their chattels

When those sleeping on the road raise their heads,
They see not a trace of those who have travelled the road

That wayfarer excelled, who arose quickly,
To be awake, after translation (to the next world),—what profit?

A certain one scatters barley, in the spring;
How may he take wheat, at reaping-time?

75 Oh sleeping one! how it is necessary to be awake,
When death fetches thee from sleep,—what advantage?

When on the face of youth, white hair comes forth,
The night (black hair) becomes day (white hair),—pluck up
the eye from sleep (of carelessness)

That day, I plucked up hope of life,
When, within my blackness (black hair), white occurred

Alas! precious life has passed,
These few moments will also pass

Whatever passed; in non-rectitude, passed,
And, if thou takest not advantage of this, it will also pass

80 If thou art solicitous, now is the seed time,
If thou hast hope, that thou mayst take the harvest.

Go not empty of hand to the city of Resurrection,
For, there is no reason to sit in regret.

If to thee be an eye to wisdom, and deliberation as to the
grave,—

Act now, when the ant (of the grave) has not devoured
thine eye

Oh son ! one can make profit, with capital,
What profit comes to that one, who enjoyed his capital ?

Strive now, when the water possesses (only) thy waist,
Not, when the torrent passes over thy head

85 Now, when thou hast an eye,—rain a tear,
The tongue is in thy mouth,—bring forth excuse (for sin)

The soul is not always in the body,
The tongue turns not always in the mouth

Now, it is necessary to utter excuse for sin,
Not when the spirit of articulation sleeps (rests) from
speaking

To-day, from the learned, hear the word (of Nakir and
Munkir),
For, to morrow, Nakir may question thee with terror

Reckon this precious soul,—gain,
For the cage, birdless, has no value

90 Waste not thy life, in regret and sorrow,
For opportunity is precious, and, time, a sword

Fate cut the vein of Life of one living,
Another, through grief, rent his collar

A beholder, with sharp sense, thus spoke,
When complaint and lament reached his ear —

“ With your hand, the corpse, on its own body,
“ Would have rent the shroud,—if there had been to it a
hand,

" Saying — ' Writhe not so much, through care and sorrow
for me,

" ' That I prepared (for the next world), a day or two,
before thee

95 " ' Thou didst, perhaps, forget regarding thy own death,
" ' Since my death has made thee powerless and wounded? ' "

When the teacher of truth lets fall clay on the corpse,
His heart will burn, not for it,—but for himself

In separation from that child, who went into the dust (of
the grave),

Why lamentst thou? for he came pure, and departed pure

Thou camest pure (into this world), be firm as to caution
and purity,

For, it is a shame to go unclean to the dust (of the grave)

Now, it is necessary to bind the foot of this bird (of the
soul),

Not, at the time when it takes the end of the string from
thy hand

100 Thou didst sit much in another's place,
Another one will sit in thy place

If thou art a warrior, or, if a swordsman,
Thou wilt only carry the shroud (out of the world)

If the wild ass causes the noose to snap,
He becomes foot bound, when he sticks in the sand

Thou also hast such arm power,
For, thy foot has not gone into the sand of the grave

Place not thy heart on this year stricken house (of the
world),

For, a walnut rests not a dome

When yesterday passed, and, to morrow comes not to the hand,

Make reckoning of this one moment that is

A certain delicate one (a son) of (King) Jamshîd descended
(to the grave),

A shroud of silk, he made him, like the silk-worm.

After a few days, he came to the tomb,

That he might, with lament and heart-burning, weep over
him

When he beheld the silken shroud, rotten,

He thus, in thought, spoke to himself —

“ I had plucked it (the silk), with force, from the silk-
worm,

“ The grave worms plucked it again from him ”

One day, two couplets made my liver (as it were) roast meat,
When the minstrel, with the stringed instrument, kept
“ saying —

“ Alas ! without us, many a time,

“ The rose will grow, and, the fresh spring blossom

“ Many a fourth, tenth and second month

“ Will appear,—when we are dust and brick ”

As to one of devotee disposition, God-worshipping,—
A golden brick fell to his hand

His wise head became as stupid

As his illumined heart became obscure through phrensy

- 15 All night, in thought, saying —“This treasure and property,
“ To it, so long as I live, the way of decline will come not
“ Again, for begging, my weak stature
“ It is unnecessary to make bent and strught (in bowing)
to any
“ I may make a house,—its foundation, marble,
‘ The timber of its roof,—all native aloe
“ A special room for friends,
‘ The chamber door in the garden mansion
“ I am wearied of stitching rag on rag,
“ The effulgence of others has burned (with envy) my eyes
and brain
120 “ In future, inferiors may cook my food,
“ In ease, I may give sustenance to my soul
“ This woollen bed has slain me with its hardness,
“ I go after this, and spread a gorgeous bed ’
Imagination made him a dotard and crazy like,—
A crab’s claw plunged in his brain
For him,—leisure for prayers and secrets (with God) remained not,
For him,—eating and sleeping, and reciting the name of
God, and prayers remained not
Head intoxicated with consequential airs he came to a
desert,
For, he had no place for sitting at ease
125 A certain one, at the head of a grave, kneaded clay,
That he might get bricks from that clay of the grave

The old man descended, for a while, in thought,
Saying — "Oh soul of little vision! take advice (from the
brick-maker's action)

"Why attichest thou thy heart to this golden brick,
"When one day he will make a brick out of thy clay?"

"Of avarice, the mouth is not open to such a degree,
"That nvarice causes it to sit (tranquil) with one morsel

"Oh mean one! restrain thy hand from this (gold) brick,
"For, it is impossible to dam the Jihun (of nvarice) with a
single brick "

130 Thou art careless as to thought of profit and wealth,
While the capital of life becomes trodden under foot

The morning breeze will pass over this dust, in such a way,
As will carry every atom of us to some place, or other.

The dust of lust stitched up wisdom's eye,
The simum (hot wind) of desire consumed the sown field
of thy life

Make clean from the eye, the antimony of carelessness,
For, to-morrow, thou wilt become collyrium, in the eye of
the dust

Between two persons, there was enmity and strife,
Through pride, head above the other, panther like

135 Flying from the sight of each other, to such a degree,
That the sky used to appear narrow for both

Death brought his army to the head of this one,
Days of ease arrived at an end for him.

The heart of his enemy became joyful,
He passed, after a while, by his grave

He saw the bed chamber of his grave, clay plastered ,
But, he once saw (in life) his house gold plastered

He came, proudly walking opposite to his pillow ,
Kept saying to himself, hp open with laughter ,—

140 “ Oh happy is the tranquil tune of that one, who is
‘ After an enemy’s death, in the friend’s embrace

“ It is unnecessary to weep for the death of that one,
‘ Who lived a single day, after his enemy’s death ”

By way of enmity with a powerful arm,
He plucked up a plank, from the surface of his grave

He beheld—his crowned head, in the pit,
His two eyes, world seeing dust stuffed ,

His existence, a captive to the prison of the grave ,
His body, the food of worms, and the plunder of aots ,

145 His bones tightly stuffed with dust, just as
The collyrium casket of ivory, full of collyrium

From the sky’s revolution, the full moon of his face —the
new moon ,

From Time’s violence, his cypress stature,—a tooth pick

The palm of the hand of powerful grasp ,
Time separated, joint from joint

From his heart, pity for him came to him, in such a way,
That he made clay, with weeping on his dust

He became penitent, as to his deeds and bad disposition ,
He ordered them to write on his tomb stone,—

150 “ Rejoice not at any one’s death ,
“ For, after him, thy time remains not long ”

A holy wise man heard this speech
 He bewailed, saying —“ Oh powerful Omnipotence !

“ Wonderful !—if thou awardst not mercy to him,
 “ Over whom, the enemy, with lamentation, wept

“ May our body also, one day, become so
 “ That the heart of enemies may grieve over it

“ Perhaps in the heart of my Friend (God) pity may come,
 “ When He sees that my enemy forgive me

155 “ The head, slowly or quickly, reaches that state,
 “ In which—thou mayst say—there never was an eye ”

One day, I struck a mattock on a dust heap,
 A sorrowful lament came to my ear,

Saying —“ If thou art a man, take care (to strike) more
 gently,

“ For the eye, and lobe of the ear, and face, and head—are
 here ”



One night, I had slept with the intention of making a
 journey,

In the morning, I followed a *hārā* in

A frightful wind and dust arose,
 Which made the world dark to the eyes of men

160 The guide had a house daughter
 With the m'jar, she wiped the dust from her father

The father said to her —“ Oh dear face of mine !
 “ Who hast the love of my distracted heart,

“ In this eye (after death) dust sits not to such a degree,
 “ That one can, again, make it clean with the m'jar ”

Thy beautiful spirit, like an impetuous animal,
Takes thee running to the marge of the bottom of the
grave

Death will suddenly cause thy stirrup to break,
One cannot hold back the rem from the profundity (of the
grave)

100 Oh bone cage! knowst thou
That thy soul is a bird, and its name, spirit?

When the bird departs from the cage (of the body), and
snaps its chain,
It becomes not, by effort, again, thy prey

Take care of opportunity, for, the world is for a moment,
In the opinion of the wise, a moment (of life) is better than
a world

Sikandar, who held sway over a world,
Abandoned the world, at that time when he died

To him, it was unattainable that—a world from him,
They might take, and give him, in return, a moment's
respite

110 They departed, and every one reaped what he sowed,
There only remains—good and bad name

Why place we the heart on this caravan place,
From which, friends have departed, and, we are on the
road?

After us,—the garden gives this very rose,
Friends sit with one another

Fix not the heart on this mistress of the world ,
For she sate with no one, whose heart she ravished not.

When a man sleeps in the dust place of the grave,
The Resurrection Day will scatter the dust from his face

175 Bring forth, now, the head from the pocket of carelessness
That, to morrow (the Resurrection Day) it may not remain
lowered in regret

No when thou desirest to enter Shiraz,
Thou wilt wash the head and body from the dust of travel

Oh one dusty with sin ! then, presently,
Thou wilt make a journey to a foreign city (in the next
world)

Urge a stream from the two fountains of the eye ,
And, if thou hast impurity,—wash it from thyself

I remember, in my father's time,
—The rain of mercy, every moment on him !—

180 That he purchased, in my childhood, a tablet and book ,
He bought, for my sake, also, a gold ring

Suddenly, a purchaser took off
The ring, from my hand, for a single date

When the little boy understands not (the value of) a ring,
They can take it away from him, for a sweetmeat

Thou, also, didst not recognise life's value,
When thou didst throw it away for sweet ease

On the Resurrection Day, when the good attain to the
highest (dignity),
They rise from the bottom of the grave ashes to the
Pleiades

185 Thy head will, from shame, remain (lowered) before thee
When thy (bad) deeds arise around thee

Brother! have shame of the work of the bad,
For, thou wilt become ashamed in the presence of the good

On that day, when they ask of thy deeds and words
The body of the lords of resolution (the prophets) will
tremble from fear

In the place where the prophets suffer fear,
—Come—what excuse for sin, hast thou?

Those women, who, with pleasure, perform devotions
Surpass (in rank) the non devout men

190 Does not shame come to thee of thy own manliness,
That there should be greater favour (in God's Court) for
women, than for thee?

By the established excuse, that exists for women
They sometimes withhold the hand from devotion

Thou, excuseless, sittest apart, woman like (excuse pos-
sessing),
Oh less than woman! go, boast not of manliness

I may not indeed have eloquence,
The poet 'Ansar, king of speech, thus spoke —

"When thou passest out of strughtness, it is crookedness,
"What kind of man is he, who is less than a woman?"

187 Ulû l 'uzm are the prophets masters of the new law They are —
Nuh Ibr l'm Musâ Isa Muhammad

191 Ugr i mu'ayin refers to—hajj and nafâs during which times
women are excused from praying

195 Suppose—lust cherished, with kindness and joy,
Accept—in the passing of time, a strong made enemy

A certain one cherished a wolf's whelp,
When it became fully matured, it rent its master

When he slept on the brink of life—surrendering,
An eloquent one went to his head, and said —

“ When thou tenderly cherishst such an enemy,
“ Knowst thou not that thou wilt, inevitably, suffer its
wound ? ”

No, Iblis expressed reproach as to us,
Saying — “ Only evil comes from these ”

200 Lament as to the evils that are in us,
For, I fear the opinion of Iblis is true

The accursed one—when our punishment became agreeable
to him,
God drove him, for our sake, from the door

How may we bring forth the head from this reproach and
shame,
When we are at peace with him, and, at war, with God ?

Thy friend rarely glances at thee,
When thy face is towards the enemy's face

If to thee be necessary, a friend, from whom thou mayst
enjoy profit,
It is improper that thou shouldst take the enemy's order

205 He holds estrangement right from that friend,
Who chooses the enemy for a companion

Knowst thou not that the friend seldom plants his foot
(within the house)
When he sees that an enemy is within

Behold, what wilt thou buy with black silver (base deeds),
Who will sever thy heart for love for Joseph (God) ?

If thou art wise, turn not from a friend,
That the enemy may be unable to glance at thee (to thy
injury)

A certain one used contention with a king,
He consigned him to his enemy, saying —“ Spill his
blood ”

210 A captive, in the power of that one, revenge seeking,
He kept saying to himself, with lamentation and heart
burning —

“ If I had not vexed my friend the king against myself,
“ How should I have suffered violence from the enemy's
hand ? ”

With his nails, his enemy a skin, he tore,
That friend, who vexed not a friend against himself

With a friend, be thou of one heart, and of one speech,
For the friend brings forth the enemy a root from the
foundation

I consider not this infamy good —
For an enemy's pleasure, a friend's injury

215 A certain one, by fraud, enjoyed a man's property
When it arose (and departed), he cursed Iblis

Iblis, on the path, thus spoke to him,
Saying —“ I have never seen a fool, like thee

“ To thee with me (there was) concord Oh certain one !
 “ Why didst thou rise to battle with me ? ”

It is a pity that the deed ordered by the ugly demon
 (Shaitʿn),
 The hand of an angel (who is pure) should write against
 thee

From thy ignorance and fearlessness, thou holdst it lawful
 That the pure ones (angels) should write unclean things
 of thee

220 Find a better path, and seek the peace (of God) ,
 Raise an intercessor, and utter thy acknowledgment (of
 sin)

For, safety, for a moment, appears not
 When, by time's revolution the measure (of life) is full

And, if thou hast not the hand of power, for a (good)
 work,
 Bring forth, like the helpless, the hand of lamentation

And, if thy evil doing passed beyond limit,
 When thou saidst —“ Evil went (from me), thou wast
 good

Rise, and come forward, when thou seest the door of
 peace open ,
 For the door of repentance becomes suddenly shut

225 Oh son ! go not beneath the load of sin
 For the burden carrier becomes wearied on a journey

*18 The author says — Oh one subject to Satan (curses be on him!)
 it comes to me that thou performest Satan's command and doest evil
 deeds because the hand of an angel (who is pure) will write in the
 Book of Deeds thy bad deeds which are instigated by Satan.

*19 In the traditions —Whosoever repented one day before death God
 turned on him with pardon

It is proper to hasten after good men ,
For, whosoever sought for this happiness—found it

But, thou art in rear of the base demon (Shaitán),
I know not, when thou mayst arrive among the holy

The Prophet (Muhammad) is an intercessor for that one,
Who is on the highway of the law of the Prophet

One clay stained took the path to a masjid ,
From fortune of reversed fortune, in astonishment

230 One forbade him, saying —“ May both thy hands be
destroyed !

“ Go not, skirt-stained, into a pure place ”

As to this matter, a tenderness entered my heart ,
Because, lofty Paradise is pure and joyful

In that place (Paradise) of the hopeful pure ones,
For one clay stained with sin,—what business ?

That one takes Paradise, who bears devotion,
To whom, ready money is necessary,—let him take his
trade stock

Do not,—wash the skirt from the dust of vileness ,
For, from above, they suddenly close the stream (of puri-
fication)

235 Say not —“ The bird of wealth has leaped from my
bonds ”,

Thou hast, yet, the end of the cord in thy hand

226 In the traditions —Death is ease for believers

227 The signs of happiness are —Truth in the heart, fear of God in
religion, abstinence in the world modesty in the eye, fear in the
body

233 Murāḥ : daulat signifies—ḥudrat : tauba, zamān : jawānf

And, if there was delay (in repenting), be impetuous and active ;

A perfect work has no concern as to late coming

Death has not yet bound thy hand of entreaty (to God) ;
Raise thy hand to the Court of the Omnipotent

Oh one sin-committed, sleeping! sleep not ; arise ;
Pour out eye-water (tears), in acknowledgment of sin

Since it is an order of necessity that, then reputation,
They (sinners) should spill, on this dust of the street (of
the world, let them spill it).

240 And, if water (of repentance) remains not to thee,—bring
an intercessor,

Whose reputation (before God) is greater than thine.

If God drives me, in anger from His door ;
I may bring the souls of the great, as intercessors

Recollection keeps coming to me of the time of childhood,
When, on an 'Id, I came out with my father.

I became engaged in the pastime of the men ;
I became lost as to my father, through the tumult of the
people

Through restlessness, I raised a shout ;
My father suddenly rubbed my ear,

245 Saying .—" Oh saucy one! at least, several times, to thee,
" Said I not :—Keep not thy hand from off my skirt."

The little child knows not how to go alone ;
For one can, with difficulty, travel the unseen road.

Oh fakir! thou also art a child of the road ; with effort,
Go ; seize the skirt of those road-knowing (spiritual-
guides)

Sit not with mean men ,
When thou dost, wash thy hand of respect

Affix thy grasp to the saddle strap of the pure ,
For the holy one has no shame of beggary

230 The disciples are, in strength, less than children ,
The shaikhs are like a strong wall

Learn motion from that little child ,
How he prefers a request for aid to the wall !

He escaped from the chain of the impure ,
Who sate in the circle of the devout

If thou hast any need,—take this society (of the devout) ,
For, the sultán (even) has no flight from this door

Go , be an ear of corn gatherer, like Sa'di,
That thou mayst gather the harvest of the knowledge of
God

235 Ho ! oh revellers in the prayer niche of affection,
When, to morrow, you sit at the holy table,

Turn not away the face from the heggars of the tribe ,
For, the lords of generosity turn not away the humble
companion

Now, it is proper to become a partner with wisdom ,
For, to morrow, the path of returning remains not

A certain one heaped up the corn of the autumn month
Mardad ,
He set his heart at ease, as to the care of the spring month
Du

234 Be a corn gatherer of those of the path of God.
235 In the Ikḍ : manzúm couplets 235 to 237 are omitted
236 In the fifth month Mardad (July) the sun is in Leo

One night, he became drunk, he kindled a fire,
The foolish one of reversed fortune burned his harvest

60 The next day, he sate gleaning ears of corn,
For, a single grain of his harvest remained not to him

When they saw the poor man afflicted,
One said to his own cherished one,

Thou wishest not, that thou shouldst be of such dark days?
Burn not thy harvest, in madness

If thy life passed from thy hand, in evilness,
Thou art he, who set fire to his own harvest

It is a disgrace to gather ears of corn (to beg),
After burning thy own harvest

260 Oh my soul! do not, sow the seed of religion and
justice,
Give not the harvest of good fame to the wind

When one of reversed fortune falls into bonds,
Those of happy fortune take warning from him

Before punishment, beat thou the door of pardon,
For, lament, beneath the rod, has no profit

Bring forth thy head from the collar of carelessness,
That shame may not remain, to morrow, in thy breast



A certain one was consenting to a forbidden deed,
One of good qualities passed by him

270 He sate, perspiring as to his face, through shame
Saying —“Have I become ashamed of the shank of the
street?”

The shank of illumined soul heard this speech,
He was confounded at him, and said —“Oh youth!”

" Does not shame come to thee of thyself,
 " That God is present, and thou hast shame of me ?
 " Have such shame of the lord of self,
 " As shame is to thee of strangers and relations
 " Thou restst not at any one's side,
 " Go, look towards God only "

275 When Zulaikhá became intoxicated with the wine of love,
 She fixed her hand on the skirt of Yusuf

The demon of lust had given consent, to such a degree,
 As when the wolf had fallen upon Yusuf

The lady of Egypt (Zulaikha) had an idol of marble,
 She was, morning and evening, assiduous in its devotion

At that time, she covered its face and head,
 Lest that her act might, in its sight, be disagreeable

Yusuf, grief stricken, sate in a corner,
 Hand over the head, through the lust of the tyrant (Zulaikha)

280 Zulaikhá kissed both his hands and feet,
 Saying — " Oh one of sluggish covenant, perverse !

" Contract not thy face, with anvil heart,
 " Waste not the sweet time, in harshness "

From his eye, a stream went running on his face,
 Saying — " Return, and, seek not this uncleanness from
 me

" Thou didst become ashamed, in the face of thy stone
 idol,
 ' Does not shame come to me of Omnipotence ? '

What profit,—if repentance comes to hand,
When thou hast squandered the capital of life

285 They drink wine, for the sake of a ruddy face,
But, they bear, in the end, through it, a yellow face

Make entreaty, to day, with supplication for pardon for
sin,

For to-morrow, (the Resurrection Day), the power of
speech remains not

The cat makes pollution, in a pure place,
When it appears filthy, he covers it with dust

Thou art free (from fear) of filthy deeds,
Thou fearest not, that the eyes (of men) may fall on them

Reflect on that sinful slave,
Who is, sometimes, disobedient to his master

290 If he returns, in truth and supplication,
They bring him not back to chains and fetters

Thou art, in malice, in strife with that Person (God),
From whom, there is for thee remedy (for ills), or flight

It is necessary to make reckoning of thy deeds, now,
Not, at the time when the Book (of Deeds) becomes spread
open

Although, a person did evil,—he did not evil,
When, before the Judgment Day, he suffered grief for
himself

Although the mirror becomes obscured by a sigh,
The heart's mirror becomes bright by a sigh

295 Be afraid of thy sins, this moment,
That thou mayst fear no -

I came a traveller into a city of Abyssinia,
Heart, from care, free, head, through ease, happy

On the road, I beheld a lofty prison,
In it, some wretched ones foot bound

I immediately prepared for journeying,
I took to the desert, like a bird from the cage

One spoke, saying —“ These fettered ones are night-
prowlers,
“ They take not advice, and hear not truth ”

300 When oppression comes to no one from thy hand,
If the watchman seize the world,—to thee what care?

No one takes captive the one of good name,
Fear God, hut, fear not the amir

The agent, treachery unused in business,
Cares not for the deciding of court-officials

But, if there be deceit beneath his (apparent) integrity,
The tongue of his account giving becomes not hold

When thou performst approved service,
Thou thinkst not of the malignant enemy

300 If the slave exerts himself, slave like,
The lord holds him dear

But if he be, in service, dull of judgment,
He falls from soul guarding to ass slaving

Plant the foot (of devotion) forward, that thou mayst
surpass the angels,
For, if thou remainst behind, thou art less than a rapa-
cious animal

The King of Damighan, with a chaugan, a certain one,
Struck, so that his cry, drum like, came forth

At night, from restlessness, he could not sleep,
A devotee passed by him, and said —

310 “ If, at night, he had borne his heart burning (for crime) to
the watchman,
“ In the day, the crime would not have taken his repu-
tation ”

On the day of the place of assembling (Judgment Day)
that one becomes not ashamed,
Who, nights, preferred his heart-burning to the Court (of
God)

Still, if thou hast desire for peace (with God), what fear?
The Merciful One (God) fastens not the door against those
pardon-seeking

If thou art wise,—of the ruler (God), desire
Forgiveness for the sin of the day, on the night of re-
pentance

That Merciful One (God), who brought to thee existence,
from non-existence,
Will seize thy hand, if thou shouldst fall Oh wonderful!

315 If thou art a slave,—bring forth the hand of need, (at
God's Court),
And, if ashamed,—rain the water of repentance (weep)

There came to this door, pardon asking, no one,
Whose sin the water of penitence washed not away

God spills the honour of none,
Whose sin pours forth much eye water (tears)

In Sin'a, a child of mine passed away (in death),
Of that which passed over my head,—what may I say?

Fate drew not a picture of beauty, Yusuf like,
Which the fish of the grave devoured not Yunus like

320 This garden (of the world), that cypress became not lofty,
Whose root, the wind of death plucked not from its foundation

It is not wonderful, if the rose blossoms on his dust,
For, many a rose limb sleeps in the dust

To my heart, I said — 'Oh shame of men I die,
'For, the boy goes pure (to God), and, the old man,
stained'

Through madness and perturbation regarding his stature
(of body),
I uplifted a stone from his tomb

In that place, dark and narrow,—through fear,
My state became confounded, and complexion changed

From that changed state when I returned to sense,
From the son, heart binding, there came to my ear —

"If fear comes to thee, of the dark place (of the grave),
"Be wise, and, enter endowed with light

"Thou wishest the night of the grave, illumined day-
like?

"Here (in this world), kindle the lamp of (good) deeds"

The body of the work-performer trembles with fever (of anxiety),

Least that his date-tree should not bring forth dates

A multitude of excessive avarice entertain the idea,

That they may, wheat unscattered, take up the harvest

³³⁰ Oh Sa'di! that one enjoyed the fruit, who planted the root,

That one took the harvest, who scattered the seed

CHAPTER X.

ON PRAYER

- 1 COME, let us raise a hand from the heart,
For, to morrow, (after death), one cannot raise the hand
from the clay (of the grave)

In the autumn season, seest thou not the tree,
Which, from severe cold, remains leafless!

It uplifts the empty hands of supplication
It returns not, through God's mercy, empty handed (leaf
less)

Fate gives to it a renowned dress of honour,
Destiny places fruit, within its bosom

- 6 At that door, which God never closed,—think not,
That he, hands raised (in supplication), becomes hopeless

All bring devotion, and the wretched, supplication,
Come, so that at the Court of the Cherisher of the
Wretched (God),

We may raise the hand, like the naked (leafless) branch,
For, one cannot sit longer than this, without means (leaf
less)

Oh Lord! look with bounty,
When sin comes into existence (issues) from Thy slaves

Sin issues from the dust like slave,
In hope of the pardon of the Lord

10 Oh Merciful One! we are cherished by Thy bounty,
We are accustomed to Thy favour and grace

When a beggar experiences liberality, and grace, and
tenderness,
He turns not back from the rear of the giver

Since Thou didst make us precious in the world,
We have expectation of this same (dearness), in the future
world

Thou alone givest preciousness and despicability,
One, dear to Thee, experiences contempt from none

Oh God! by Thy honour, make me not contemptible (in
the future world),
By the baseness of sin, make me not ashamed

15 Make not, a person like unto myself, ruler over me,
If I bear punishment, it is best from Thy hand

There is no evil, in the world, worse than this,—
To suffer oppression from the hand of one like unto my
self

Shame of Thee is for me enough,
Make me not further ashamed before any

If a shadow from Thee falls on my head,
For me,—the sky is of the lowest rank

If Thou grantst a crown, it exalts my head,
 Raise Thou me, so that none may cast me down

20 My body trembles, when I bring to recollection,
 The prayers of one distraught, in the sacred enclosure at
 Makka,

Who, with much lamentation, was saying to God —

“ Cast me not away, for no one takes my hand

“ Call me, with kindness, to Thy door, or, drive me from
 Thy door,

“ —My head is only at Thy threshold

“ If Thou knowst that we are wretched, and helpless,

“ We are wearied of imperious lust

“ This headstrong lust hastens to each a degree,

“ That reason cannot seize its rein

25 “ Who, by force, prevails over lust and Shaitan?

“ The battle-ranks of panthers come not from the ant

“ Give me a path, by the holy men of Thy path,

“ Give me protection, from these enemies (lusts)

“ Oh God! by the nature of Thy Lordship,

“ By Thy qualities, matchless and unequalled,

“ By—I await Thy command—of the pilgrim of the holy
 house (the ha'ba),

“ By the buried Mubammad,—peace be on him!

“ By the extolling of Thee of men, sword exercising,

“ Who reckon the man of war, a woman

30 “ By the worship of old men adorned (with devotion),

“ By the truth of young men, newly risen,—

" (I pray) saying —In that whirlpool of a breath (death throes),

" Help us from the shame of saying, two (Gods)

" There is hope from those who perform devotions,

" For, they make intercession for those devotionless

" Keep me far from pollution, by the pure,

" And hold me excused, if any sin passes from me

" By the old men, hack bent with devotion,

" Eye from shame of sin (stitched) to the hack of the foot

35 " (I pray) saying —Close not my eye from the face of happiness,

" Bind not my tongue, at the time of witnessing

" Hold the lamp of truth opposite my path,

" Keep my hand short of doing evil

" Cause my eyes to turn from that unfit to be seen,

" Give me no power, as to disgraceful deeds

" I am that atom, standing in Thy air,

" My existence, or non existence, through despicability, is one

" A single ray of the sun of Thy grace is sufficient,

" For no one sees me, save in Thy effulgence

40 " Glance at the evil one, that he may be better,

" A glance from the king is enough for the beggar

" If Thou, in justice and equity, seizest me,

" I will complain, saying —Thy pardon gavest not to me this condition

38 A mote from the sun's effulgence and moon's luminosity becomes visible in obscurity its existence and non existence are one

" Oh God ! drive me not, in contempt, from Thy door ,
 " For no other door appears to me

" And if I become, through ignorance, absent a few days,
 " Shut not the door, in my face, when I return

" What excuse may I bring for the shame of wet-skirted-
 ness,

" Unless I offer submission, saying —Oh independent One !

45 " I am a poor man, take me not in crime, and sin ,
 " The rich man has pity for the poor

" Why is it necessary to weep for the weakness of my state ?
 " If I am weak, my shelter is Thou

" Oh God ! in carelessness, we broke the covenant,
 " What force may the hand of struggle bring against
 destiny ?

" What issues from the hand of our deliberation ?
 " This reliance is, indeed, enough —confession of our sin

" Whatever I did, Thou didst strike it all together (upset
 it),
 " What power may one's self exert against God ?

50 " I take not my head beyond Thy order ,
 " But Thy command thus passes over my head "

A certain one called one of blackish colour, ugly ,
 He gave to him an answer of such a sort that he remained
 astounded

" I have not created my own form,
 " Which thou considerest my fault, saying —I have done
 ill

" If I am ugly of face, what business (oh sneerer!) hast thou with me?

" I am not, in short, the pourtrayer of the ugly and beautiful "

Beyond that which Thou didst write on my forehead,
Oh Slave cherisher! I did neither less nor more

55 Thou art, in short, the Knower that I am not powerful,
Thou art absolutely powerful,—who am I?

If Thou art my Guide, I arrive at safety,
But, if Thou shouldst lose me, I remain behind in journey-
ing

If the World-Creator affords not assistance,
How may the slave exercise abstinence?



How well said the darvesh of short hand,
Who, in the night, vowed; and, in the morning, broke his
vow.—

" If He gives repentance, it will remain steadfast;
" For, our covenant is unstable and languid "

60 By Thy truth! stitch up my eyes from falsehood;
By Thy light! consume me not, to-morrow, in hell

My face, through poverty, went into the dust,
My sin's dust ascended to Heaven

Oh Cloud of Mercy! rain Thou once;
For dust, in the presence of rain, remains not

Through sin, to me, in this kingdom (of the world) is no
rank,

But, to the next world, there is no path

Thou knowst the intention of those tongue-bound,

Thou placest the plaster, on those heart wounded

- 65 An idolater was door shut as to his face against the world,
He was loin-girt in an idol's service

After some years, as to that one of despised religion
—Fate brought before him, a difficult matter

At the idol's foot, in the hope of good,
He helplessly rolled, in the dust of the temple,

Saying —“ Oh idol! I am distressed, help me,
“ I am ready to die, pity my body ”

Many times, in its service, he groaned,
But, any deeds for his arrangement issued not

- 70 How may an idol accomplish a person's important affairs,
Which cannot drive a fly from its face?

He was confounded, saying —“ Oh one foot-bound in
error!

“ I worshipped thee several years, in folly

“ Accomplish the important matter, which I have before
me,

“ Otherwise, I will ask it from the Omnipotent ”

His face, still stained with dust from (prostration before)
the idol,

When the pure God accomplished his wish

One truths recognising became astonished at this,
—For, his pure time became to him obscured,—

Saying —“ A mean, false, perturbed worshipper,
 “—His head still, with the wine of the wine-tavern, in-
 toxicated,—

“ Washed not his heart from infidelity, nor his religion
 from treachery,
 “—God fulfilled that desire, which he sought ! ”

His heart descended into this difficulty,
 When a message (from God) came to the ear of his heart,

Saying — ‘ The old man of deficient wisdom, before the
 idol,

“ Uttered much, but, his prayer was unacceptable

‘ If he be also repulsed from Our Court,
 “ Then, from the idol to the Lord God,—what difference ? ”

Oh friend ! it is necessary to bind the heart on the Lord
 God,

Than the idol whatever (or whosoever) it be—who are
 more helpless ?

If thou placest thy head (in devotion) at this door, it is
 impossible,

That the hand of need should return to thee empty

Oh God ! we came deficient in work,
 We came empty of hand, but hopeful

I have heard that one intoxicated with the heat of the
 date wine,

Ran to the most sacred place of a masjid

He bewailed at the threshold of mercy,
 Saying —“ Oh Lord ! take me to the loftiest Paradise ? ”

85 The Mu,azzin seized his collar, saying —“ Make haste,
 “ Oh one careless of wisdom and religion !—a dog and a
 masjid.

“ What worthy deed didst thou, that thou seekst Para-
 dise ?

“ Grace beseeems thee not with an ugly face ”

The old man uttered this speech, while intoxicated one
 wept,

Saying —“ Oh sir ! I am drunk, keep thy hand from me

“ Hast thou wonder at the grace of the Omnipotent,

“ When a sinner is hopeful ?

“ I say not to thee (oh Mu,azzin !)—accept my excuse,

“ The door of repentance is open, and God is helper ”

80 I have constantly shame of the grace of the Merciful One,
 For, I call my sin great, in comparison with his pardon

When old age brings down a person from his feet,—

When thou seizest not his hand, he rises not from his place

I am that old man, fallen from his feet,

Oh God ! help me, by Thy own grace

I say not —Give me greatness and rank,

Pardon me the cause of my wretchedness (sin), and my
 crime

If a friend knows a little defect regarding me,

He makes me notorious for foolishness

85 Thou seeing, and we fearful of each other,

For Thou art the Screen-coverer (of sin), and we the
 screen render

85 Hín signifies—zud bāsh

90 The author here begins to speak.

He imprisoned them not, for their bad conduct,
He rejected not their small capital

We also, from Thy grace, have expectation of this very
(treatment)

Oh dear One ' forgive the sin of this one, without capital

Men from without (the screen) have raised a shout (on finding a defect),

Thou art always within the screen and screen-coverer

If slaves, in foolishness, turn their heads (from order),
The lords draw the pen (efface the crime)

If Thou pardonst sin to the extent of Thy liberality,
There remains no captive in existence

And, if Thou becomest angry to the extent of sin,—
Send to hell, and, ask not for the balance

100 If Thou helpst me, I may arrive at the (appointed) place;
And, if Thou castest me down,—no one assists

Who uses violence, if Thou givest assistance?
Who seizes, when thou givest deliverance?

In the place of assembling, there will be two parties;
I know not which path they may assign to me

If my road be from the right hand,—it is wonderful;
For, only crookedness arose from my hand

My heart gives, time to time, hope,
That God has shame of my white hair.

105 I have wonder, if He has shame of me,
For shame comes not to me of myself

Did not Yúsuf—who experienced such calamity and imprisonment,
When his command became current, and his rank lofty,—

Pardon the crime of the offspring of Ya'kúb?
For a good appearance has virtue.

104 In the traditions, it is stated —*Hum*, who became old in Islám, God is ashamed to punish.

He imprisoned them not, for their bad conduct;
He rejected not their small capital.

We also, from Thy grace, have expectation of this very
(treatment),

Oh dear One! forgive the sin of this one, without capital

110 No one has seen one of blacker deeds than me
Of whom no deed is approved

Besides this that to me there is hope of Thy assistance;
To me, there is hope of Thy forgiveness.

I have brought no capital, save hope;
Oh God! make me not hopeless of pardon.

109 We have hope that our small capital may not be rejected, for it is a
reason for mercy Nay, our prayers, without capital, are a cause of
compassion

We lament and supplicate and prefer excuse for sin After saying—
Oh Lord!—we depreciate ourselves and our deeds

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SUPPLEMENTARY NOTE.

*In some copies, the following version of the passage,
couplets 685 to 706, in Chapter I, occurs*

685 He saw an ass, fleet and load carrying,
Strong, powerful, and effective

A certain man,—a bone in his hand,
He so struck it, that he broke its bone

The king was astonished and said —“ Oh youth !
“ Thy cruelty to this tongueless one has passed bounds

“ Since thou art strong, make not this self display,
“ Exercise not strength against the fallen ”

The idle words of the king came not pleasing to him,
He expressed a shout, in terror, against the king

690 Saying —“ I chose not, in folly, this action,
“ Since thou knowst not,—go about thy own business

“ Many an one, who is in thy opinion not excused,
“ —If thou wilt look well into the matter,—is not far from
good counsel ”

" If the woman, burden-bearing (pregnant) brings forth a
snake,
" It is better than one man-born of demon form "

The tyrant exercised tyranny on his own body ,
He exercised it not on the state of the poor darvesh

For, to morrow, in that assembly of fame and infamy,
The darvesh will seize, in his grasp, the tyrant's collar and
beard

The darvesh places the load of his own sins, on his neck ,
He (the tyrant) is unable to raise his head

I grant—that tho ass now carries his load ,
How will he (the tyrant) bear the load of asses, on that
Day (of Judgment)

10 If thou askest justice, he is ill starved,
To whom, another's sorrow is joy

These very fine days of delight, he has
Whose delight is in the grief of men

If that dead heart (ignorant one) rise not (from his sleeping-
garment), it is better than that
Men should, on his account, sleep heart-distressed

To the king, his reply seemed severe,
He said —" Come, what right hast thou ?

" I think thou art a stranger to reason,
" Thou art, assuredly, not drunk,—but mad "

The man laughed, saying —" Oh foolish soldier ! silence,
" The tale of Khizr has not perhaps come to thy ears ?

695 " No one calls him either mad, or intoxicated,
" Why broke he the ship of the feeble folk ? "

The king said —" Oh tyrannous one !
" Knowst thou not, why Khizr so acted ?

" In that sea, was a king, a tyrant,
" On whose account, hearts were a sea of terror

" Creatures, from his deeds, full of lamentation,
" A world, by his power, like a river in agitation

" Then, for the sake of the good, he broke (in pieces) th
ship,

" That the chief, the tyrant, might not acquire it

700 " A broken (article of) property, that is in thy hand,
" Is better than that whole (should be) in the enemy
power "

The villager of enlightened mind laughed,
Saying —" O Amur ! the right is in my hand

" Not, through stupidity, do I break the ass's leg,
" But, through the oppression of the unjust sultan

" The ass, in this place, lame and pain suffering,
" Is better than that (ass) which (is) a load carrier bef
the king

" Fie upon such (a tyrant king) who ruled (this) count
and empire !

" On whom, shame will remain till the Judgment Day

“ If the woman, burden-bearing (pregnant) brings forth a snake,

“ It is hetter than ono man-horn of demon-form.”

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The following Table shows the Couplets belonging to the Bustān, which are omitted in the Ikḍ-i-Manẓūm

From	To	Total Couplets	Chapter	From	To	Total Couplets	Chapter
54	67	14	Intro duct on	179	187	9	
72	97	26		213	236	24	
104		1		268	283	16	
107	190	84		284	301	21	
				305	314	10	
				336	347	12	
		125				146	
1	21	21	1	5	21	17	4
39	41	3		30	41	12	
69	264	195		145	201	57	
297	302	6		352	363	12	
318	319	2		376	424	49	
322	358	37		456	501	46	
370	414	45				193	
418	421	4				0	5
452	479	28				0	
512	547	36				0	
559	560	2		30	37	8	8
581	588	8		69	71	3	
618	636	19		153	174	22	
651	655	5				33	
663	877	15		94	116	23	7
714	718	5		310	358	49	
742	747	6		400	407	8	
753	797	45				80	
822	880	59				0	8
891	971	80				0	
		630		255	257	3	9
				275	286	12	
						15	
37	66	30	3			0	10
96	113	8				0	
154	163	10				0	
166	171	6				0	

Total number of couplets in the Bustān
omitted in the Ikḍ-i-Manẓūm 4 000
1,344

Hence total number of couplets in the Ikḍ-i-Manẓūm 2 755

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72	97	26		213	236	24	
104		1		268	283	16	
107	190	84		284	304	21	
				305	314	10	
				336	347	12	
		125				146	
1	21	21	1	5	21	17	4
39	41	3		30	41	12	
69	264	195		145	201	57	
297	302	6		352	363	12	
318	319	2		376	424	49	
322	358	37		456	501	46	
370	414	45				193	
418	421	4				0	5
452	479	29				0	
512	547	36				8	
559	560	2		30	37	8	
581	588	8		69	71	3	8
618	636	19		153	174	22	
651	655	5				33	
863	877	15		94	116	23	7
714	718	5		310	358	49	
742	747	6		400	407	8	
753	797	45				80	
822	880	59				0	8
891	971	80				0	
		630				3	
				255	257	12	9
1	28	28	2	275	286	15	
55	121	67				0	
229	234	6				0	
263	265	3				15	10
411	426	16				0	
467	472	6				0	
480	484	5				0	
508	518	11				0	
		142					
37	66	30	3				
96	113	8					
154	163	10					
166	171	6					

Total number of couplets in the Bustan omitted in the Ikḍ i manzūm 4 009
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